

Body Politic

A MAGAZINE FOR GAY LIBERATION

OF MEN, MUD AND MYSTICISM

Robin Hardy recounts his journey into non-linear time at the Spiritual Conference for Radical Fairies.

COURAGE IN ALBERTA

Commissioner Bob Lundrigan says backing gay rights would be the easy thing. But Bob is brave...

ERIC BENTLEY: WO/MAN HATING

Society says no to same-sex love, but does that make being straight any easier? Scouting the Great Sexual Wars.

OUT FROM UNDERGROUND

Ghetto culture surfaces in novels by John Rechy, Felix Picano and Marie-Claire Blais. Alex Wilson digs in.

PLUS:

Gearing up for gay baseball in "Out in the City"

More musings on S&M in "Between the Lines" and "The Back Page"

And 800 names for gay justice in The Globe & Mail

EVERY 46 HOURS AND EIGHT MINUTES

on average in 1979 in Toronto, a gay man was arrested and charged with a sexual offence. They were arrested in washrooms, at...

continued on page 10



Does this look like an institution to you?

Sometimes it's easy to think so.

After all, *The Body Politic* has been publishing for more than eight years, and with every issue it has grown in its ability to reach and reflect the lives of lesbians and gay men.

Take a look at the masthead on the next page. You'll find two dozen people covering the news. You'll see the names of people who put together one of the most respected review sections in the gay media. People who've produced features on which any magazine would be proud to base its reputation.

In short, *The Body Politic* looks solid — and in a lot of ways, it is.

But...

The Body Politic has never been so solid that we could afford to get smug about it. The needs of the community it serves have changed a lot over the years, and we've had to stay on our toes to meet them. And at the end of every month, we

have to face the cold reality of the budget, balancing off the demands made on *TBP* with our ever-limited resources. The figures usually show that we can make ends meet — but sometimes just barely.

What keeps The Body Politic going?

Work. Thousands of hours of labour go into every issue of *TBP*. Almost all those hours are given freely by volunteers.

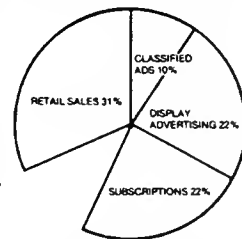


Politic alive and in touch with its community. No amount of money can buy that kind of commitment.

Whether they send in news, write articles or reviews, edit, proof-read, type letters, file cards, make coffee or help set editorial policy, they do it for nothing more than the knowledge that they're helping keep *The Body*

Money. Not everything, though, is free. Simply having *TBP* printed will cost more than \$25,000 in the next year. We'll pay the Post Office almost \$18,000 to deliver it and the rest of our correspondence. The rent will come to \$7,200.

A lot of commercial magazines raise money to cover such expenses by selling as much as 70% of their space to advertisers. We don't want to do that. About 25% of *TBP*'s space is taken up by classified and display advertising, and right now we think that's enough. It produces about a third of the money we need to operate. Retail sales generate almost another third and subscriptions provide just under a quarter. As you can see, that doesn't quite add up to enough.



And you. To fill that gap, we'd rather count on you — one of our readers — than on our ability to sell ads. We want to keep *The Body Politic* strong, independent, and responsive to its community — its readers. *TBP* has survived because its readers care about it. A lot of them care enough to put in work on the magazine every month. And every year we ask others to show their support by making a financial contribution.

We're asking you to give us a hand.

We'd like to know you're with us. Sending a donation to *The Body Politic* is one way to let us know. The address is: *TBP*, Box 7289, Station A, Toronto, ON M5W 1X9. All of us at *TBP* will really appreciate your support.



Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work
of homosexuals themselves."
— Kurt Hiller, 1921 —

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Tim McCaskell, Paul Trollope, Alexander Wilson

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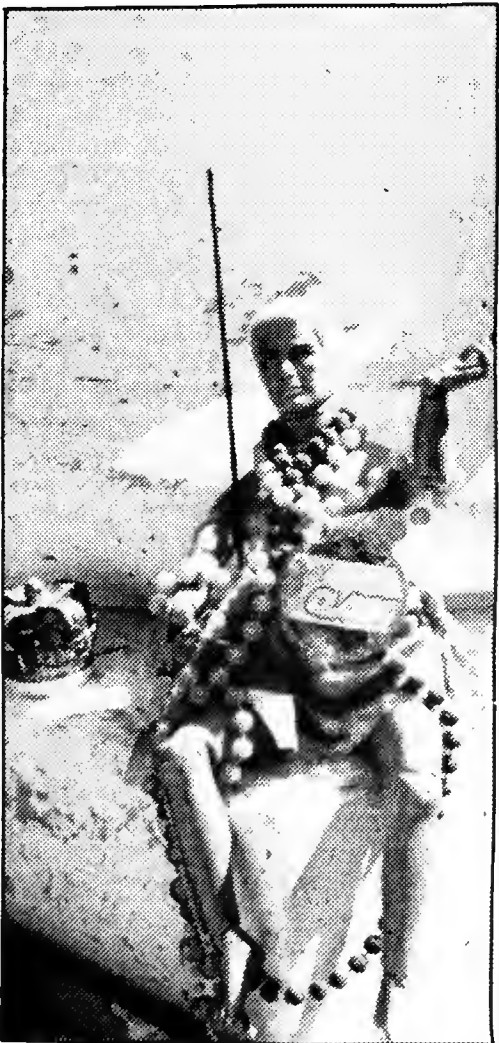
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Butch-ery at the cinema

Find out what they did when
Windows and *Cruising* came to
town — in New York (p8), in San
Francisco (p17), in Toronto (p9).
And why, in Taking Issue (p6).
Reviews of both films on p33.



Even Tinker Bell was there. p23

Robin (Goodfellow) Hardy
reports on the fairies who survived
the cruel world of the school-
yard and lived to defy the tyranny
of rationalism.

Cover photos: Durand. Designed by Rick
Bébout. Special thanks to Michael Wade.

This Issue

Issue 61 March, 1980

Healthy homo hormones. p13

The US Military "gave Sgt Mat-
lovitch a rough time," remem-
ber? Now one of its officers is in
residence at Toronto's notorious
Clarke Institute, testing the hor-
mones of "healthy" homos.
Would you meet Major
Saunders' criteria?



Underground cultures. p29

Not mushroom cellars, but the
novel visions of Marie-Claire
Blais, John Rechy, and Felice
Picano. Also in *Our Image* this
month: reviews of Monique
Wittig, a homo history, and a
new Young Person's Guide to
Delinquency.

Diamond studs. . p28

Three Canadian cities now have
softball, and Toronto this year
introduces its second league.
Why two? Michael Lynch, whose
batting average last season was
below .200, examines league
structures as a guide to ballfield
politics.

The usual treats

Letters p4
Editorial p7
The News p8
Monitor p34
The Ivory Tunnel p35
Classifieds p36
The Community Page p40



More and more fist-fucking

Ken Popert theorizes that those
red welts aren't real injuries, in
Between the Lines (p22), while
it's practice, not theory, for Peg
McCuaig, who enjoys tying
womyn up but doesn't leave
rope-marks (p43).



On hating the opposite sex. . . p27

"Do men hate women more than
women hate men?" Probably.
The Great Sexual War is rooted
in history and pre-history. So
argues playwright and critic Eric
Bentley in an exclusive preview
from his new book, *The Fall of
the Amazons*.

Disabled and accepted

I read with great interest your article on disabled gays in the February issue of *TBP*. While I consider it an excellent piece of journalism, I feel that it does not leave your readers with a complete picture of the gay community's reaction to those of its members who happen to have physical disabilities. As one of these, I should like to make some observations based upon my own experience.

Any disabled person functioning in society can expect to be the object of whispered asides, sidelong glances, and embarrassed reactions. That's all part of the game of living, and we accept it. But that same person can also expect to be the object of courteous gestures, friendly acceptance, and positive reactions. While in all social settings the latter kind of response significantly out-ranks the former, there is no doubt in my mind that the gay community is more readily accepting of the disabled individual than is the straight.

The process of coming out is never an easy one, and I suspect that it is all the more difficult when one has a wife and children whom one loves and respects very much. You suggest that perhaps gays have built a second closet for disabled people at the back of the more traditional gay closet. I think that just the opposite is the case. My own coming out was made much easier by the caring and loving support I received from my fellow gays along the way, and I shall be eternally grateful to them for it.

You mentioned that all of the people interviewed had spent at least part of their lives in institutions, and I agree that such people have many trials to face. But there are many gays with severe disabilities functioning in the everyday world and interacting regularly with the gay community. Over the past three or four years, I have been a frequent visitor to gay baths in Toronto, Ottawa, Winnipeg, Chicago and Washington, and I cannot recall a single embarrassing or awkward experience. I have always been warmly received by staff and fellow customers alike. I have never felt that anyone who has come to spend some time in my room has been intimidated by my disability (surely they would not have expressed an interest in joining me if they had felt ill at ease), nor do I think for one moment that their motivation was one of charity. Gays just don't go to baths for that reason!

I have met many fine people at the baths, and have kept in touch with some of them. I have a particular affection for the Richmond Street Health Emporium

for it was there that I met my lover. We are both still occasional customers.

My experience in other gay establishments, be they bars, discos, or clubs, have been equally pleasant and uncomplicated, and I sincerely hope that such has been the case for most of my fellow disabled gays. I do not for a moment want to minimize the very real problems that your interviewees have had to contend with, and I should be only too happy to participate in any activity that might help to resolve them.

Also, I want to assure you that I think your article is a timely and valuable contribution to the literature. I just thought it might be of some help to bring another perspective to bear on the subject.

Wilf Race
Ottawa

Cooperative customs

I don't think gays are always refused entry to the US. I recently flew down to San Francisco and thought I would have more trouble than other gays because I'm quite effeminate. I wear earrings, carry a purse and wear make-up.

I was asked why I was going and for how long and they kept asking me where I got the money to go, since I'm not working. The customs officers never asked me if I was gay and they let me pass to wait for the plane.

While I was waiting in the lounge, I heard the customs men talking about queers, so they obviously knew. Anyway, I went and had a lovely trip.

Kerry Smith
Vancouver

Vicious distinctions

Something is bothering me.

In 1979 I saw two delightful movies, each one depicting a sexual relationship between an adult and a consenting minor. The movies were Woody Allen's *Manhattan* and the Oscar-winning French movie *Get Out Your Handkerchiefs* (*Préparez vos mouchoirs*). In *Manhattan* the relationship was between a 17-year-old schoolgirl and a man in his forties. In the French film, the relationship was between a woman in her twenties and a 14-year-old schoolboy who made her pregnant towards the end of the movie.

Your now-notorious article "Men Loving Boys Loving Men" did nothing more than describe sexual relationships between adult men and consenting minors, yet the press and the law enforcement agencies have been vicious about it. I wonder why. If these two movies had shown sexual relationships between men and consenting teenage boys, would the police have raided the movie houses and confiscated all the documents they could find? Would the cinema owners and movie distributors have been put on trial? And if the presiding judge had dismissed the case because he couldn't find anything indecent in the movies, would the Attorney General of Ontario have appealed the verdict and refused to return the confiscated documents?

Then too, would the *Toronto Star* have condemned the movies instead of praising them, as it probably did? What

Correction

Last issue's article on the gay disabled, "No sorrow, no pity," contained several quotations by Mrs Ann Pahl, administrator of Participation House. Replying to a question as to how the needs of residents who can't masturbate are met, she was quoted as saying, "Staff will help if requested. Of course some staff are quite comfortable with this, others are not, and only those who can handle it get involved...."

Mrs Pahl says that the following is more accurately what she said: "Staff might help if requested. Some staff might be comfortable with this, others might not...."

The author apologizes. □

(opening soon)

"Gay kids have a right to the same positive reinforcement as non-gay kids, so they can grow to be happy rather than unhappy gay adults."

about the general public, who seem to have enjoyed these two films? Would the public have condemned them if they portrayed affairs between same-sex couples?

How can we educate the public to be more humane about homosexuality? How could these two movies be used to help TBP in its impending court case?

Dan Roberts
Montreal

A closet more grand?

I read with interest Michael Lynch's "Byproducts of liberation: gay eateries" (TBP Dec 79/Jan 80), Dennis Findlay's letter concerning the same and Mr Lynch's response to Findlay's criticisms (TBP Feb 80).

Michael Lynch attempts to maintain his political integrity by admitting controversy and ambiguity over the "virtues" of gay businesses and gay consumer power. At the same time he reiterates to Dennis Findlay that he sees "no reason to deplore the increase in both the number and kinds of settings where gay women and men can be openly gay." I would like to ask Michael — is it not a cardinal principle of gay liberation to be openly gay in any setting (barring those with a threat of physical danger)?

Lynch's statement indicates he has fallen victim to a popular and dangerous modern fallacy: that building the ghetto takes precedence over radical change in the system of social relations. In fact, Lynch implicitly condones hiding one's gayness in any situation which is not ghettoized. That's very safe, very secure and very smug, particularly for the urbane homo bourgeoisie who can afford it. But is it not obvious that the ghetto is just another closet on a grander and more opulent scale?

Robin C Hardy
Toronto

Abuse and control

The following letter was sent by me on behalf of Gay Fathers of Toronto to *The Spectator* of Hamilton, the *Toronto Star* and the *Globe and Mail* in mid-January. None of the papers printed it because, I suppose, it seemed to suggest that gays do not chose their sexuality. Such a thought would make parents realize that in the area of sexuality they have no control over their children.

"Much is now being written about the Year of the Child which has just ended, but one important group of children was once again ignored — gay children. All gay adults were once gay children yet society, most parents, and schools continue to pretend that being gay is an adult phenomenon. Most gay people as children had to listen in silence and fear as friends and adults, perhaps their own parents, used words like "queer," "pervert," etc, little knowing that gay children were in their midst, their self-worth as human beings being assaulted on almost a daily basis. A person's sexuality is established very early in childhood whether gay or not and nothing is going to change this. Child abuse is not always physical. Most gay adults will tell you what it is like as a child to be abused

psychologically by our society. Gay kids have a right to the same positive reinforcement as non-gay kids so that they can grow to be happy rather than unhappy gay adults."

Mike W Dorman
Chairman
Gay Fathers of Toronto

Winnipeg bows out

At last year's Bi-National Lesbian Conference it was proposed that Winnipeg hold the 1980 conference. A collective of Winnipeg women officially accepted this offer in September. Unfortunately, we feel at this point that we are unable to fulfill our commitment.

During our organizational meetings it became apparent that the majority of the collective felt we had neither the woman power nor the financial resources to hold a conference in 1980. We now feel that our energies would best be spent in local and regional organizing so that we will have the resources to hold a conference in the future.

We are sending this letter to as many women's groups in Canada as possible. Hopefully there will be enough time for another city to organize a conference for this year.

We would like to thank all of the women, especially those in Saskatoon, who had supported our efforts to organize the conference.

We apologize for having taken this long in reaching our decision. And we sincerely hope that another group will be able to hold the 1980 conference.

Lesbian Conference
Planning Committee
Winnipeg

Bug-eyed best wishes

I saw an issue of *The Body Politic* in which there was an interview with Robin Tyler by Val Edwards. We are wondering if we could have your permission to print it in *Sappho*.

We are a lesbian-feminist magazine. We've been publishing monthly since April 1972. Being shoe-string, we can't afford to pay reprinting fees nor do any of our contributors get paid. We all work voluntarily and unpaid for *Sappho*. We, of course, will give you a credit.

We have been reading about your courageous battle, bug-eyed, in *Gay News* and *Gay Community News* and our subscribers have sent us news clippings from Toronto papers. We wish you all success and would like you to know we admire your resolute stance and are anxious that you win through.

Jackie Forster, editor
Sappho
London

The Body Politic welcomes your letters. Love us, hate us, agree or disagree — but tell us and take the opportunity to let other people know too. Send your letters and submissions to TBP, Box 7289, Station A, Toronto, ON M5W 1X9. Submissions for "Taking Issue" should be marked as such, and should not exceed 1,000 words.



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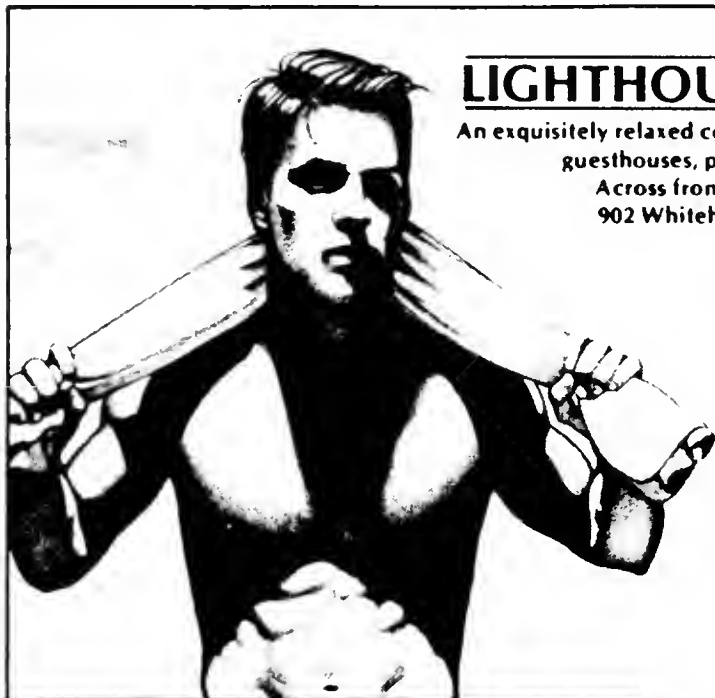
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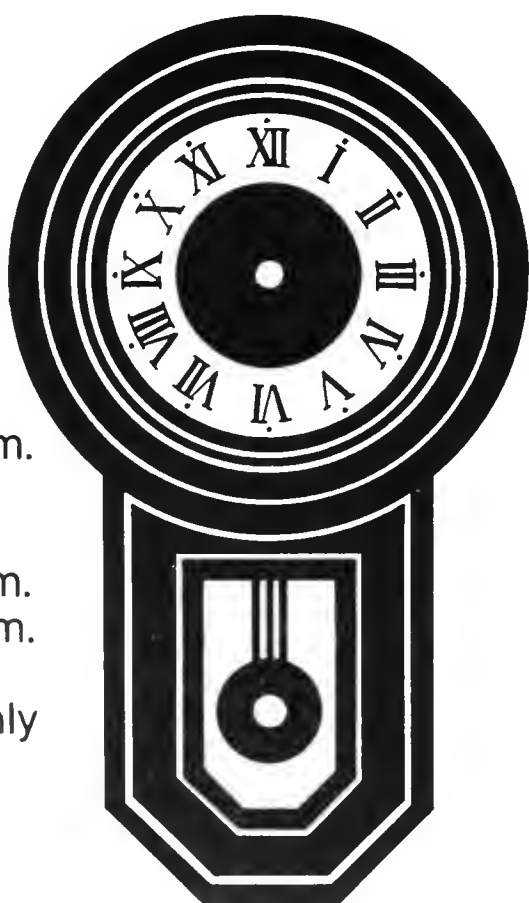


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Taking Issue

by Leo Casey, Gary Kinsman
and Paul Trollope

No free choice at the box office

In his February *Body Politic* column, "Help them see *Cruising*," Ken Popert attacks unnamed gay activists for planning protests against the Toronto opening of the film *Cruising*. In his words, these activists are "restless censors" seeking to "suppress" the free choice of individuals to view *Cruising*.

Popert's polemic is aimed specifically at a Toronto group which is currently organizing against *Cruising*, Gays Against the Movie *Cruising* (GATMC), and more generally at the whole range of North American anti-*Cruising* actions. Since we are members of GATMC and because Popert's column seriously misrepresents the more general political questions raised by the protests against the film, we feel compelled to respond.

It is not our intention to outline, point by point, the numerous errors of fact that mar Popert's piece, such as the completely unfounded suggestions that we were planning direct action to interfere with the screening of the film or that we somehow advocated its censorship. If Popert had made a minimum effort to speak with GATMC concerning our plans he could have spared his readers the misinformation and himself the embarrassment of a public correction. But the primary question here is not Popert's method of reporting, but his political argumentation against those who raise the issue of anti-gay and anti-lesbian media bigotry.

We wish to challenge two of Popert's major assertions: first, that protests against media bigotry constitute an attempt to "censor" and "suppress," and second, that *Cruising* and similar films have "positive," as well as negative, messages.

In the matter of the first argument, that our campaign is an act of censorship and suppression, Popert joins with the head of the National Association of Theatre Owners and the director of *Cruising* itself, William Friedkin, who accuses gay activists of using "totalitarian" tactics. But this entire assertion rests on a false premise. Implicit within it is the assumption that lesbians and gays have a genuinely free choice to exercise as consumers of Hollywood's film industry, and that we live in an open cultural marketplace in which we knowingly choose to see or not to see a variety of films.

This assumption could not more seriously distort the real situation. It is not we, but Hollywood, that has engaged in censorship and suppression — a systematic censorship and suppression of all positive portrayals of our lives. The movie script for Rita Mae Brown's *Rubyfruit Jungle* has bounced in and out of every major Hollywood studio; the much heralded news of yesterday, that *The Front Runner* would be made into a major motion picture, has yet to be realized. According to Vito Russo, author of a forthcoming book *The Celluloid Closet*, positive depictions of lesbian and gay characters are often removed from scripts by producers who are "anxious not to offend anyone." Such was the case in *An Unmarried Woman*, *The Turning Point* and *The Seduction of Joe Tynan*.

Meanwhile, the images of gay men

and lesbians that make it to the box office are almost universally negative; they distort our lives and support the bigotry and oppression that we have to face every day, from raids on gay clubs to queerbashing. Russo's book reports that in the entire history of the American film industry only 27 works have portrayed lesbian characters and these portrayals have been primarily negative. It simply is no coincidence that United Artists, which brings us *Cruising*, also brought us *Windows*, an anti-lesbian, anti-woman flick which lays the blame for rape and violence against women on women themselves, particularly lesbians. And it is no coincidence that both of these films arrive at a time of increasing violence against women and gays.

Thus, for lesbians and gays there is no genuine free choice at the neighbourhood box office — and Hollywood censorship and suppression is the culprit. It is quite ironic that in saying "no" to Hollywood censorship, we are accused, even by self-avowed gay liberation partisans such as Popert, of advocating censorship ourselves. What we advocate is a mass movement of lesbians and gay men that seeks an end to our common oppression by taking control of our lives — a movement that would, among other things, force the media power structure to provide real access for lesbians and gay men to portray our own lives.

Popert's second argument, that *Cruising* will have positive as well as negative "messages," is equally disturbing. But let there be no misunderstanding about the basis for our concerns: we hold no brief for those who wish to dress our movement in a cloak of upper-middle-class respectability, and who on these grounds oppose all views of gay and lesbian life which do not reflect, mirror-like, this image. Our liberation means nothing if it does not mean freedom for all forms and expressions of gay and lesbian life.

What disturbs us is the rather clear attempt by some in the "gay media" to use *Cruising* to redefine out of existence that liberation project. Popert's views dovetail neatly with the pro-*Cruising* attitudes of magazines such as *After Dark*, *Blueboy* and *Mandate*, all of which have also discovered "positive messages." In a *Mandate* feature glamorizing six of the *Cruising* extras, one Stephen Dasoro declared: "Macho straight men have a long way to go to be as much of a man as I am." There is no room for misinterpretation of this view: it is *not* an attempt to undermine dominant heterosexual roles, but rather an open embrace of these roles and an emphatic rejection of effeminate and feminist-identified gay men. Gone is the challenge to arbitrary male and female roles; gone is the challenge to the power of straight men; gone is the liberation project inclusive of *all* lesbians and gay men. Remaining is the clear allegiance of these members of the "gay media" to a straight, male-identified film industry which acts as a primary agent of our oppression.

If our freedom is to be defined as a freedom to be more macho than straight men — less caring and sensitive, more abusive and violent — then it will be no liberation at all! □

Majestic equality

"We urge the Attorney General of Ontario to drop the appeal against The Body Politic." So began The Body Politic Free the Press Fund's ad in the February 6 *Globe and Mail*.

"Supporters of the homosexual community's newspaper, *The Body Politic*, appear to have a one-sided, misguided view of Canada's system of justice." So began an editorial in *The Toronto Star* the following day.

The *Star* went on to level this accusation at *TBP*: "The newspaper's supporters have now mounted a full-scale campaign, manifested in a large newspaper advertisement urging McMurtry to drop the appeal." An unchallenged Renaissance Canada ad appearing in the *Globe* exactly one week after *TBP*'s ad urged Canadians to elect "a moral majority" in the election and went on to make the same insinuation as the *Star* about the entire Ontario movement: "The Government of Ontario is to be applauded for resisting the insidious, highly-financed and well-orchestrated lobbying of the anti-family Gay militants."

The *Star* editorial, in addition to alleging that *TBP* has access to the movement's "highly-financed" sources, also states quite plainly its conviction that *TBP* and Attorney General Roy McMurtry are on equal legal footing. They merely represent two sides of an equation, with equal political, legal and economic power. This is the "majestic equality" theory of power politics and law.

McMurtry himself has gone to great lengths to foster this dangerous illusion. In response to protest letters reaching his office from around the world, urging him to stop harassing *TBP*, McMurtry sent personal responses such as the following excerpt from a letter to a British gay group: "I am sure that you will appreciate that I cannot abdicate my clear duty (to appeal errors of law in matters of substantial importance) because of considerations of financial hardship to the accused." He went on to state that Ontario Legal Aid Plan coverage was available to the defendants.

In their haste to maintain the appearance of justice, both the *Star* and McMurtry have proceeded on patently false assumptions. In addition, McMurtry has made allegations which as Attorney General he must know to be untrue.

First: No one was questioning McMurtry's legal right to launch an appeal. But the Crown's decision to appeal is always a discretionary one. Rights which may be exercised in a discretionary manner are always open to abuse. What *TBP* supporters were saying was that McMurtry has chosen to exercise his "rights" in an abusive, oppressive manner.

Second: Both the *Star* and McMurtry proceed on the assumption that the contestants in a criminal case (Her Majesty the Queen and, in this case, Pink Triangle Press) are equally matched. Nothing could be further from the truth. The Crown has the almost unlimited power and resources of the State backing it up. Taxpayers' money can be used with impunity to finance endless Crown appeals without regard to the economic oppression of the accused, to say nothing of the demoralizing and crushing effect protracted criminal proceedings are bound to have on almost any accused person.

The vast majority of accused persons, on the other hand, do not have much money and do not have access to even a small fraction of the legal and financial resources which the Crown has available. In these circumstances, it is the Attorney General's responsibility to launch appeals only rarely and circumspectly, having regard to the inequality of power. If, as McMurtry argues, it is in the public interest to have important questions of law clarified by appealing to a higher court, then the public purse, represented by the Crown, should pay the legal costs of the defendants.

McMurtry must also know that only individuals and not associations or corporations are eligible for legal aid in Ontario. He must know that legal aid is usually only granted where there is a substantial likelihood of those charged going to jail. He must know that his statements to the public about legal aid in *TBP*'s case are completely misleading if not deliberate falsehoods.

The conspiracy theory of gay liberation propounded by the *Star* and Renaissance, and the "majestic equality" theory of the law advanced by the *Star* and McMurtry, must be seen for what they are: calculated attempts to throw a smokescreen in front of the real issues.

If clear, understandable legislation is to the advantage of every Canadian, then the price of clarifying the law should be paid out of the public purse. It should not have to come out of the meagre resources of a beleaguered gay community that lacks even the rudiments of basic human rights protection under that law. □

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Sexual orientation not recommended in proposed changes in rights act

EDMONTON — The Alberta Human Rights Commission has decided not to recommend to the provincial government that sexual orientation be added to the Individual's Rights Protection Act, that province's human rights code.

In an announcement February 5, commission chairman Bob Lundrigan unveiled a package of recommendations that included adding physical handicap to the act; amending rights laws to allow affirmative action, especially with respect to women and native people; and adding "source of income" to the act in order to protect individuals living on welfare or pensions. The omission of sexual orientation, however, prompted Mr Harry Midgley, Chairman of the Alberta Human Rights and Civil Liberties Association (a non-government body), to call Lundrigan's proposals "pathetic." Angry spokespeople for the Gay Alliance Toward Equality (GATE) called for the resignation of Lundrigan and the entire seven-person commission on the grounds that they had "clearly revealed themselves to be in disagreement with the principle that all persons without any kind of exception deserve equal protection of their rights under the law."

Lundrigan has been quoted in the Edmonton *Journal* as saying that the small number of complaints from gay people — only seven compared to 58 from the physically disabled — justified omitting sexual orientation from the recommendations. However, Clare McDuff-Oliver of the Alberta Lesbian and Gay Rights Coalition called the reasoning "a stupid song and dance," and explained that it was ridiculous to judge the need for human rights protection by the number of informal complaints. She emphasized that many gay people would be afraid to complain because the process would make them visible, and further harassment could occur.

In an interview with *TBP*, Lundrigan said that McDuff-Oliver's reasoning was "perhaps valid. We did consider that aspect as well. But we asked the group for specific examples of discrimination — statistics and figures. Out of the 13 categories we were considering, we figured that sexual orientation was one of the least areas of concern on the basis of the figures we got."

Lundrigan said that most of the complaints from gay people involved access to advertising, or ill-treatment in public places like bars. He said the commission had intervened informally in a couple of cases, and had had some success.

Lundrigan also proposed the curious rationale that to have proposed adding sexual orientation to the act would have been "the easier course for us." Asked how that could possibly be, he said "We're the advocates of human rights in this province, and it would have been more appropriate for us to do it than anyone else. And we'd rather be criticized for asking too much than too little. But we decided to try and apply consis-

tent principles instead. For example, we didn't propose adding criminal record to the act, though we had 20 instances of people coming to us with cases of discrimination because of that, and only seven who were gay."

Lundrigan's rationalizations, however, have not persuaded gay community representatives. McDuff-Oliver has been quoted in the *Journal* as saying Lundrigan told them the commission was trying to gain credibility by asking only for changes which the public sympathizes with. But "human rights is not a matter of popularity polls," she said, "it's a matter of principle. The law says that the commission must support the rights of all human beings in Alberta. Why aren't the commissioners doing that?"

In fact, in 1976, the commission had recommended changes which included gay rights protection, but the recommendations went almost unnoticed, and all of them were rejected by the government. Since that time, all the commissioners, including Dr Max Wyman who was commission chair at the time, have been replaced.

Asked why, if there was sufficient evidence to justify the recommendation in 1976, the commission would refuse in 1980, Lundrigan said "I wasn't a member of the commission in 1976. I don't know what went into the considerations at that time, though I know the recommendations were not unanimous. There were no records kept of opinion expressed at the time. I can also tell you that our decision this time was controversial and not unanimous." Lundrigan refused to reveal the breakdown of the vote, however.

There has been some speculation that the commission had simply caved in to government pressure not to bring forward a recommendation it has no intention of supporting. Labour Minister Les Young has been quite open in his opposition to gay rights, and Civil Liberties Association's Harry Midgley said the commission's failure shows how "namby-pamby and cozy with government" such organizations can be. He went on to say that "the commissioners are a craven group of people going on their hands and knees to the government that supplies them with money." Lundrigan denied, however, that the government tried to influence the commission in any way.

Representatives of five gay organizations met with Young February 6 to give oral support to written submissions Young had invited in December. Doug Whitfield of GATE told *TBP* that some members of the group abandoned their prepared statements to make an emotional demand for rights protection. "I think we really shook him," said Whitfield. "I told him that if he did not work to extend legislative protection to gays he was implicitly but absolutely unmistakably stating that he didn't believe that all humans are equal in dignity."

Young has since been quoted as saying that there is "always a chance" the government may decide to extend human rights coverage to gay people. However, when *TBP* asked Lundrigan point blank whether he personally favoured adding sexual orientation to the act, he hesitated, and replied that he would prefer "a general provision in the act which just states that unfair discrimination on

any grounds would contravene the act."

Young had indicated that the government will likely consider the proposals during the spring session of the legislature.

Gerald Hannon □

Bawdy house trial delayed by motion

TORONTO — The trial of the five men accused of "keeping" The Barracks as a common bawdy house has been postponed for an indefinite period of time.

George Hislop, Jerry Levy, Andy Fabo, Paul Gaudet and Rick Stenhouse appeared briefly in Provincial Court January 28, but proceedings were adjourned with no new date set for trial because of a motion now pending in the Supreme Court of Ontario.

The men's lawyer, Morris Manning, has asked the Supreme Court to quash an order of Associate Chief Provincial Judge Harold Rice directing the men to stand trial January 28. That motion will be heard March 25, and until it is finally disposed of, including any possible appeals, no further action apparently will be taken in the trial proceedings in Provincial Court.

The found-ins are scheduled to appear in court February 26, but it is not expected that anything substantial will take place until the keepers' trial has been concluded. □

U of T faculty forms minorities task force

TORONTO — The Executive Committee of the Faculty Council of the School of Social Work at the University of Toronto has voted to establish a task force to examine the faculty's relationship with ethnic and other minority communities, including the lesbian/gay community.

The council, made up of both students and faculty, originally proposed a broadly-based mandate for the task force at a meeting December 4. This first proposal, which made reference to the aged, women, and gays, was defeated. Dr Rubin Todres, chair of the teaching faculty, moved that the task force should rather concentrate on the needs of various ethnic groups, and encouraging members of ethnic minorities to consider social work as a career.

At the council meeting December 17, Peter Silin, one of the Masters' students said the students were in general agreement with the motion, but questioned its focus on ethnic concerns only. The students proposed a counter motion that the council establish a committee giving attention to all communities for which "policies and services are inadequate or problematic — the aged, women, gay men and women."

Those opposing the motion expressed concern that the committee would be ineffective with such a broad mandate.

However, the students' motion passed by a vote of 14 to 7. The committee will report its findings to the Executive Council in March, and will release a written submission in May.

Chris Davis □



Scene of the crime: the Alberta Legislature sidesteps gay rights



"Look, homosexuals are glad to be the way they are and that's fine." The students react to the cancellation of "Homosexuality: Exploding the Myth."

Speech halted by high school, man appeals to rights commission

MONTREAL — A gay man filed a complaint with the Human Rights Commission January 23 following the cancellation of a speech he had been asked to give to students of Baron Byng High School January 15.

David Cassidy, a community worker with Ville Marie Social Services, had been asked to speak to students at a voluntary meeting after school hours on "Homosexuality: Exploding the Myth." Cassidy's talk was cancelled after only one teacher threatened to call both the press and the police if Cassidy spoke.

The scheduled meeting was part of a weekly series organized by Sun Youth, a community recreation group. The events are endorsed by the school as a supplementary education forum. The programme is popular, and as many as 100 of the 450 students attend the sessions.

The cancellation sparked a wave of news reports in the city's English media. According to *The Gazette*, students interviewed after Cassidy was banned were "unanimous in condemning the move." The paper quotes 16-year-old Bobby Margaritas as saying "We were all interested in hearing what he had to say," and 14-year-old Rita Goedike said "Look, homosexuals are glad to be the way they are and that's fine...Why shouldn't he be allowed to talk to us?" As well, Georgia Favas, vice-president of the parents' committee, said "It's good to bring him in."

However, Baron Byng principal Robert Kouri said that in the future, nobody would be invited to speak at the school without first receiving approval from three committees representing teachers, students and parents.

Cassidy has received support from the

Natural Parents' Association, the Youth Council of the Central Council for Consumers of Social Services, Rev John Sproule of the Catholic St David Parish, Citizen's Advisory Councils in Laval and Montreal, Integrity, and the Ville Marie Social Services Centre.

Letters of protest may be sent to: Ms J Doherty, Chairperson, Protestant School Board, 6000 Fielding, Montreal PQ H3X 1T4 with copies to the Commission des droits de la personne, 360 St Jacques, Montreal H2Y1P5. □

Y denies space to Gay Jewish Group

An investigation is underway in response to a complaint filed last November by Naches, Montreal's gay Jewish group, after the Young Men's-Young Women's Hebrew Association (YM-YWHA) refused to rent its facilities.

The conflict arose in April, 1977 when the YM-YWHA president approached Naches with an offer of help. At a meeting April 20, Naches requested the use of a room "on an experimental basis." The Y Management Committee promised a written decision within six weeks, but it was never delivered (*TBP*, March 1978).

Naches took its case to the influential Canadian Jewish Congress (CJC), which was sympathetic but powerless. The group then requested a hearing before the CJC community relations board, but the request was denied.

"Reluctant to take the matter outside the Jewish community unless...absolutely necessary," explained an article in the January issue of Naches's newsletter, "we sent a lawyer's letter to the Y explaining the situation." The Y responded by saying that they did not rent rooms to outside groups, but did not explain why it took more than two years to communicate this policy.

Having reached a stalemate, Naches filed a complaint with the Human Rights Commission. "We are not happy about taking a dispute within the Jewish

Disco dancers win case

The Human Rights Commission has issued a ruling in the case of two men prevented from dancing together at the Chicoutimi disco Le Zodiac (*TBP*, October 1979).

On January 7 HRC Quebec City assistant director Normand Dauphin wrote the men awarding them \$100 each in damages. Dauphin also ordered Le Zodiac to change its anti-gay policy, and issue an apology to the complainants.

Stuart Russell □



Bumped from Baron Byng: Community worker David Cassidy says it's discrimination.

community outside the community," concluded the newsletter article, "but we feel we have no alternative...We are simply seeking justice."

Stuart Russell □

Crowd forces delay for emergency bylaw

TORONTO — More than 200 angry protesters have succeeded in delaying further action by the Metropolitan Toronto council on a proposed "emergency measures" bylaw. But city planning board member George Hislop says the decision by Metro executive committee to postpone debate is just "a ploy" to stall for time until the hue and cry over the bylaw has died down.

The proposed bylaw would provide for special police and emergency procedures to come into force whenever Metro Chairman Paul Godfrey unilaterally determined that an emergency existed. Under the legislation, the police would have the power to enter private homes and to require civilians to assist them.

Opponents of the bylaw claim that the definition of "emergency" is far too broad and that it is sure to be abused. They say the police already have sufficient powers to deal with an emergency (as was shown by police handling of the Mississauga evacuation in November 1979). Opponents are fearful the bylaw will be used to suppress strikers, demonstrators, picketers and visible minorities.

When protesters crowded into council chambers February 5, Metro executive quickly decided to postpone debate and schedule a full day to hear deputations from individuals and groups opposing the bylaw. No date has yet been set for this purpose.

Among those opposing the bylaw have been trade unions, NDP riding associations, the Communist Party of Canada, *The Body Politic*, and the Political Rights Working Group. □

Windows showing draws angry protest

TORONTO — About 30 women and 10 gay male supporters demonstrated February 9 outside the Imperial Six cinemas on Yonge Street in the city's downtown area, protesting against the movie *Windows*.

The hour-long picket was organized by a loosely knit group of women from the Toronto Rape Crisis Centre and Women Against Violence Against Women, who carried placards reading "Open closets, close *Windows*," "Stop violence against women," and "Rape is not entertainment."

Men from Gays Against The Movie *Cruising* (GATMC) joined the women in handing out leaflets to theatregoers and passersby in the early Saturday evening crowd.

Windows is about a lesbian who hires a cab driver to rape a woman she is in love with, in order to convince the woman not to go to bed with men. The protesters said they were attacking the film because it was hate propaganda against women and because it attempted to

blame women, particularly lesbians, for rape, rather than men and male-dominated institutions.

There were no incidents, and the protest broke up shortly after the evening showing began. Police observed the demonstrators and briefly questioned some picketers, but did not harass or obstruct the group.

An organization in Ottawa is planning similar activities outside the cinema showing *Windows* in that city. □

Crowd leafleted at opening of Cruising

TORONTO — About a dozen gay men from Gays Against The Movie *Cruising* (GATMC) leafleted opening-night crowds when the already notorious William Friedkin film opened at The Uptown cinema February 15.

GATMC, formed in January, also sent press releases to the media and a letter to community groups announcing their plans to organize against the movie. In addition to the leafleting, a public meeting to discuss further action was held at the Church Street Community Centre February 21.

At press time it was not known whether the meeting had decided on further action, but GATMC organizers, who were waiting to see the movie before forming a final opinion, said they now believed a boycott of the film should be organized.

GATMC's leaflet, entitled "Is *Cruising* the real story?", says the film is "a gross distortion and misrepresentation of our lives and loves. The plot suggests there is some intrinsic connection between our sexuality and violence and death. It implies that we bring violence and victimization upon ourselves."

Opening-night crowds, which appeared to be largely gay male, were generally receptive to the leafleting. At least eight uniformed police officers were on duty inside and outside the cinema. They had apparently received reports that militant gays were going to splatter paint on the screen and open ammonia bottles or stinkbombs in the theatre. However, there were no incidents and police did not harass leafletters.

The corporate media gave heavy coverage to protests — both anticipated and actual — against *Cruising*. Both the electronic media and the daily papers had reporters present to cover the leafleting. The front page of the *Toronto Star's* entertainment section February 15 was devoted to coverage of the movie and the anticipated protests, and the leafleting was Global Television's lead story on the evening news.

"Outside the celluloid world," GATMC pointed out, "we face raids on our papers...and on our clubs and baths (like the raids at The Barracks and The Hot Tub Club). In city parks and on the streets we face assaults just because we are gay. *Cruising* can only serve to perpetuate prejudice and encourage this climate of hatred against us."

GATMC can be contacted at Box 370, Stn L, Toronto M6E 4Z3, or by telephone at (416)656-0047.

Paul Trollope □

EVERY 46 HOURS AND EIGHT MINUTES

continued from the cover

...the bus terminal, in parks, in a cinema, in a parking garage, at the baths. They were arrested in their own homes.

They were arrested in a year when the incidence of crime rose by 1.2%, in a year when there were 51 murders, in a year when an increased police budget meant no decline in the incidence of either rape or murder. Twenty-eight of them were arrested in the park area known as Philosopher's Walk in a year when women had to organize rape patrols to protect themselves in that same park because the police weren't interested.

One hundred and ninety men were arrested in Toronto in 1979 and charged with "sexual offences." One of them died, choking to death on his own vomit after the panic of arrest provoked a seizure.

This is the first year that that kind of information has been available to the gay community, and that fact alone is indicative of the new clout the community has at police headquarters. The statistics had to be compiled from the arrest records of 18 police divisions and the Morality Bureau, and it had never been done before — at least, not for public consumption.

At a meeting December 13 between representatives of the gay community and the police commission's minorities subcommittee, Deputy Police Chief Jack Ackroyd promised to compile the statistics for 1979. Much of the discussion at that meeting revolved around the persistence of police arrests in places like parks and washrooms, and the insistence by gay community reps that this represented a selective enforcement of the law ("how often would straight couples in parks be simply asked to 'move along' in situations in which gay couples would be arrested?"), and a misuse of police funds and time. George Hislop is fond of noting that the police in the Parkdale area had to turn down a request from the local merchants' association for more cop patrols, claiming they simply didn't have enough officers, when there were men available to stake out Trinity Bellwoods Park regularly enough to make 17 arrests.

Although these arguments didn't elicit any promises to take the police out of parks and washrooms — we have no intention, the police say, of not enforcing the law — it did persuade Jack Ackroyd that it might be helpful if gay people knew the danger spots, and could be persuaded to avoid them.

That is the police perspective. Gay people are the problem. They will persist in cruising in public places — like parks after midnight — and the police, knowing that such violations of the law occur, have no choice but to attempt to put a halt to it. However, in the new spirit of community relations (the same, presumably, which resulted in coffee and sandwiches being served at the December 13 meeting), the police are willing to alert the community to the places that have been dangerous, in the hope that individuals planning to go there to cruise will change their minds.

Of course, this information is helpful.



Gay men who plan to cruise should know what the dangers are (or rather, have been), and make up their own minds as to whether the possible rewards justify the risks. But the problem, of course, is not gay people. It's the police. The divisions who supplied the following statistics claim there was no entrapment involved. Past experience, and the

claims of some of those arrested, make one very sceptical.

The problem is the police when each year the people charged with gross indecency are overwhelmingly homosexual, while it is obvious that lovers' lanes and parks are not the exclusive preserve of gay people. The problem is the police when officers are taken off other duties and asked to spend hours hidden in public washrooms. The problem is the police when officers in towels take to the baths in the hope of spotting enough violations of the Criminal Code to justify a raid.

The problem is the police and the Criminal Code — not gay men who, like

most people, arrange for suitable conditions of privacy even when they're having sex in what are, perhaps technically, public places. □

Entrapped at tavern, man dies in custody

TORONTO — A man entrapped by Morality Bureau officers at the Parkside Tavern last October died by choking on his own vomit after the panic of arrest apparently provoked a seizure. Police attempts to resuscitate him at headquarters failed, and he was pronounced dead on arrival at Wellesley Hospital.

The death came to community attention only during an inquest in late January.

Derek George Grant, 44, was arrested October 3 by Sgt Richard Dewhirst and Police Constable Ellis. The two police officers were hidden in a small storage room adjacent to the men's washroom in the basement. Sgt Dewhirst told an inquest hearing into Grant's death that "in that small storage room there is a ventilation grate for the washroom, and by looking through the grate you can see the interior of the washroom." Dewhirst testified that police receive complaints about the washroom from both patrons and management, but that the spy post is provided courtesy of the Parkside management: "They responded most cooperatively," he said. "They were willing to have us stop the activity in the washroom. They provided a key and every time I've been there they support the intent in our investigation. They want us to be there, and they want us to stop that activity in the washroom."

Dewhirst testified that shortly after midnight on October 3 he and Ellis observed four men masturbating each other. "We entered the door...carrying our badges...We called out that we were the police and that the four men...were under arrest and charged with performing an indecent act in a public place."

In the ensuing panic and struggle, two of the men escaped, but Dewhirst held on to Grant: "I began to struggle with Mr Grant at that point. I held him by the wrist and by the arm. I twisted his wrist and he was in some obvious pain so I let up the pressure...I might indicate right now that there were no punches in this, this was strictly he wasn't trying to hurt me and I wasn't trying to hurt him...We went through those crash doors...and out onto the wide sidewalk...I put my right arm around his head and held him in a head lock because that's one of the best ways to stop struggling. We walked around in circles on the sidewalk for a few moments and then I leaned him over a car and put my weight on him to stop him from moving further...He continued to struggle and I continued to hold him until other officers arrived and we were able to handcuff him."

Grant and the other arrested man were taken to police headquarters. While there, Grant appeared calm according to Dewhirst, but suddenly he "started to show signs that were similar to me to a seizure sometimes endured by epileptics. He went stiff, his feet came

Arresting figures: 190 in 1979

Where the boys (in blue) are is not where the crime is

High Park (South of Bloor at Keele St, 11 Division): 1 arrest. A significant decline from previous years according to George Hislop, who speculates that the removal of one anti-gay senior officer to 14 Division accounts for the decrease here, and the increase in that division.

Trinity Bellwoods Park (North of Queen St, West of Manning, 14 Division): 17 arrests. Eleven of these involved a police officer — the division insists there was no entrapment, and that in each case the arresting officer was grabbed by the gay man.

Washroom, Wilson Subway Station (32 Division): 4 arrests.

Washroom, Greenwin Square (Bloor and Sherbourne, 51 Division): 34 arrests. A classic entrapment situation with officers hidden in a sealed off cubicle.

Allan Gardens, (Carlton and Sherbourne, 51 Division): 21 arrests, 7 of these by the Morality Bureau. For a description of one of these arrests, see "Getting Off", TBP September 1979.

Washroom, Bloor/Yonge Subway Station, 52 Division): 3 arrests. An incredible decline compared to previous years according to George Hislop. He credits the Toronto Transit Commission for making the partitions between stalls reach both floor and ceiling.

Cherry Street (probably Cherry Beach, 52 Division): 4 arrests. The speculation is that police follow cars here and wait for an opportunity to make arrests.

Philosopher's Walk (a park area between Bloor and Hoskin Ave behind the Royal Ontario Museum, 52 Division): 28 arrests, 10 by the Morality Bureau. Police admit to laying two counselling charges here, which means that after

they acted provocatively, someone proposed having sex. Many more entrapment situations suspected.

Parking garage, Women's College Hospital (52 Division): 10 arrests. It is thought that hustlers in the area encourage their johns to drive here to have sex.

Washroom, Royal York Hotel (Front and York, 52 Division): 5 arrests.

Washroom, Union Station (52 Division): 5 arrests.

Washroom, Sheraton Centre (Queen and University, 52 Division): 4 arrests.

Bus terminal (Bay and Dundas, probably the washroom, 52 Division): 1 arrest.

Miscellaneous residences (52 Division): 10 arrests. It is thought most of these are related to the raid on the Hot Tub Club.

David Balfour Park (Running along the west side of Mount Pleasant Road in the St Clair Ave area, 53 Division): 4 arrests. All four claim they were entrapped.

Washroom, Shoppers World (3003 Danforth Ave, 55 Division): 10 arrests. Another classic entrapment situation. Police hide in a false ceiling and observe everyone using the facilities.

Washroom, Parkside Tavern (530 Yonge St, Morality Bureau present at the request of the management): 28 arrests. Police observe washroom activity through a vent in the staff washroom.

Biltmore Theatre (319 Yonge, Morality Bureau): 1 arrest.

There were no arrests in York (12 and 13 Divisions), Etobicoke (21, 22 and 23 Divisions), East York (54 Division) and Scarborough (41, 42, and 43 Divisions). □

Safe for rapists but not for cruising: Philosopher's Walk at the University of Toronto



**This month's interesting fact:
if you get stabbed while cruising,
you have "directly contributed" to the crime.
Does that make you an accomplice?**

out stiff in front of him. He appeared to have trouble breathing. His eyes grew wild. He said nothing but his eyes grew wild and he stiffened out in his chair." It is not clear from the testimony at what point Grant vomited.

Although Dewhirst testified that he tried mouth-to-mouth resuscitation, and tried smacking the afflicted man on the back in an attempt to dislodge the vomit, he was unable to start Grant breathing again. An ambulance arrived shortly thereafter, but Grant was pronounced dead on arrival at hospital.

Charges were dropped against the man arrested with Grant because, according to Dewhirst, "he assisted us so willingly and so well during the time that Mr Grant was expiring that I couldn't in conscience lay the charge for which he had been arrested and accordingly he was released."

The coroner's jury concluded that Grant "died accidentally as a result of inhalation of stomach content." The jury had no recommendations. They did, however, commend the actions of Sgt Dewhirst "in attempting to revive and save the life of Mr Grant."

Gerald Hannon

Stabbing victim denied compensation

OTTAWA — A gay man who was stabbed by someone with whom he had agreed to have sex has been denied compensation on the ground that his behaviour "directly contributed to" the occurrence.

Serge Tardif, 29, of Gatineau, Quebec, met Pierre Jodoin in Major's Hill Park at Nepean Point near the Parliament Buildings the evening of September 22, 1979. The two had not previously met. Tardif went into some bushes nearby to have sex with Jodoin and was stabbed five times. Jodoin was convicted of wounding and received a suspended sentence and three years' probation.

Tardif applied in October 1979 to the Criminal Injuries Compensation Board for financial compensation for his injuries and the associated expenses.

Board vice-chairperson Anne Stanfield and member D H Lissaman, Q C, said in a written decision October 30: "Although the offender was unknown to the applicant, the applicant nonetheless went off with him to some bushes in a distant area in order to engage in some sexual relations.... The Board therefore having regard of all relevant circumstances feels that the applicant's behaviour directly contributed to this occurrence and denies this application...."

The Criminal Injuries Compensation Board is an Ontario government tribunal established in 1971 to compensate innocent victims of violent criminal offences. The legislation governing the Board's jurisdiction provides that "in determining whether to make an order for compensation and the amount thereof, the Board shall have regard to all relevant circumstances, including any behaviour of the victim that may have directly or indirectly contributed to his injury or death."

Paul Trollope

Cross-country check-up: community activity in Election '80

TORONTO — Not so long ago, the gay movement regarded federal election campaigns as useful occasions for bringing gay issues before politicians and voters. In the general elections of 1972 and 1974, gay activists trooped off to public meetings to question candidates. And there were reasonably successful efforts to secure written responses to a detailed questionnaire from candidates in virtually every riding.

But not any more. During this year's campaign, candidates were questioned by gay voters, but almost exclusively at meetings organized by gay groups. It is progress made that candidates in larger cities will spend an evening with gay voters, but something is lost too: gay issues are ghettoized, no longer raised in the presence of other segments of the electorate.

This year, surveys were made only on a regional, provincial and, in some cases, even a purely local scale. Nothing like the coordinated, binational efforts of '72 and '74.

The efforts of our opponents, however, may be growing in scope. Renaissance, for example, a totalitarian movement based in rural Ontario, surveyed between 600 and 700 candidates, calling on them to "seek and support legislation to include "family orientation" in Canada's Human Rights Code, to guarantee and protect the rights of the majority from the destructive intents of anti-family militants." These militants are defined by Renaissance as gay activists.

The results of the survey were published in a large ad in *The Globe and Mail* Feb 13, along with an injunction to readers to elect a "moral majority." In British Columbia, a group with the bizarre name of Babies Ransom Fund paid for one-minute radio advertisements which warned voters: "Before voting NDP, carefully consider their hidden left-wing policies on abortion and homosexuality. Already these perversions are destroying families and are endangering society."

What follows is a report on gay election campaign activities reported to *The Body Politic* and a look, based on the campaign, at the positions of the three major parties on gay issues.

Party names have been abbreviated CPC-ML — Communist Party of Canada (Marxist-Leninist); L — Liberal Party; LP — Libertarian Party; NDP — New Democratic Party; PC — Progressive Conservative Party; RP — Rhinoceros Party). Incumbents are designated by MP after party affiliation.

British Columbia

In Vancouver, the Society for Political Action for Gays (SPAG), the Coming Out radio collective and *Biline*, a monthly tabloid, sponsored an all-candidates meeting Feb 3 in the West End Community Centre. About 500 people jammed the hall to hear Vancouver Centre candidates Pat Carney (PC), Ron Johnson (NDP), Art Phillips (L, MP) and Jack

Phillips (CPC). Also in attendance were four candidates from adjacent ridings, three New Democrats and one Liberal.

In a front-page editorial, *Gay Tide*, the newspaper published by Vancouver's Gay Alliance Toward Equality, urged gays to vote for the NDP.

After noting that party's spotty record in support of its own policy on gays, *Gay Tide* concluded: "The only choice for gays in the election is to vote for the NDP."

Prairie Provinces

In Edmonton, the Gay Alliance Toward Equality polled city candidates on gay issues. But Doug Whitfield of the Alberta Lesbian and Gay Rights Association said that election campaign activities were futile in Alberta since the province regularly returns a full slate of PC MPs to Parliament.

Gay Information and Resources Calgary organized an all-candidates meeting for Feb 13. However, only one candidate, Casey Swann (CPC) was willing to attend.

In Saskatoon, an all-candidates meeting sponsored by the Gay Community Centre and both women's and anti-nuclear groups was held at Centennial Pavilion.

The Body Politic is unaware of any election campaign activity by gays in Manitoba.

Ontario and Quebec

In Toronto, the Association of Gay Electors (AGE) sponsored an all-candidates meeting Jan 30 at the Church Street Community Centre. Only about 100 people turned out to question candidates for Rosedale and Spadina ridings. Rosedale candidates in attendance were Anne Cools (L), and James Hockley (NDP). David Crombie (PC), Rosedale MP in the last parliament, was in hospital but sent a representative. Candidates present from Spadina were John Foster (NDP)

and Peter Stollery (L, MP). Also present were candidates of the CPC-ML and the Libertarian Party in both ridings.

Gay Unity Niagara, a group whose territory covers much of southwestern Ontario, conducted a telephone survey of candidates of the three major parties and the CPC-ML in the ridings of Erie, Lincoln, Niagara Falls, St Catharines and Welland. As a result, GUN urged gays in its newsletter to vote for the NDP as "the only federal party with a stated civil rights policy for Gays and Lesbians."

In Quebec, the only reported activity was carried out by the Montreal-based Association pour les Droits des Gai(e)s du Québec, which sent a questionnaire to candidates contesting Montreal ridings for the Liberals, PCs, NDP and the Rhinos.

The questionnaire asked candidates for their views on adding sexual orientation to the Canadian Human Rights Act, custody rights for lesbian mothers and gay fathers, censorship and the bawdy house laws.

Maritimes and Newfoundland

The fledgling Fredericton Lesbians and Gays and the Gay Alliance for Equality in Halifax jointly mailed out a questionnaire concerning the addition of sexual orientation to the Canadian Human Rights Act to candidates in the four Atlantic provinces.

Halifax NDP candidate Alexa McDonough attended GAE's Pink Triangle Day festivities and read her party's policy.

In summary, candidates in about 100 ridings were asked their position on gay issues. There will be 282 seats in the new parliament.

Any general assessment of party lines on gay issues is hazardous, both because this election campaign has not occasioned any uniform, cross-Canada probing of candidates and because much information, especially responses to questionnaires, has yet to be collated. But the details of all-candidates meetings and

Continued on page 12



And they're not the boys in the band: They're ten gay men who copped a first by going as couples to the Conversat, a formal dance February 9 at Toronto's Trinity College. Standing from left: Conrad Biernacki, Brian Pronger, Jim Bartley, Douglas Chambers, James Dale, Brian Jones, Carlos Ulate, and seated: Tom Suddon, David Sanders and Jeff. The reaction? "the occasional raised eye brow," said one. "It was a lot of fun."

photo: Dan Healy

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Continued from page 11

available survey results are worth detailing.

The New Democratic Party

The NDP is way out front in the affections of gays simply by virtue of having a detailed, positive, published policy on gay rights. This policy is conscientiously pursued by gay-positive NDPers:

- In Vancouver Centre, candidate Ron Johnson used literature setting forth the party stand on gay rights and, it seems, did not attempt to hide this facet of his campaign from non-gays.
- In the last parliament, MP Svend Robinson (Burnaby riding) attempted to introduce a private member's bill adding sexual orientation to the Canadian Human Rights Act.
- Positive responses on gay issues are reported from NDP candidates in Vancouver, Edmonton, southern Ontario (including Toronto), Montreal and the Atlantic provinces.

However, a number of incidents during the current election campaign suggest that the party's commitment to its own gay rights policy, even on paper, is precarious.

- Yvonne Cooke, head of the NDP campaign in BC, forbade all party candidates to answer the questionnaire on gay issues sent out by SPAG in Vancouver. Cooke told SPAG member Gary McCafferty that she took this step because party policy on gays is already a matter of record. It is difficult to dismiss the suspicion, however, that she feared a number of candidates would make statements at variance with that party policy.
- Gay Unity Niagara found that local NDP candidates "were aware that their party has a policy on Gay rights but most admitted that they were not aware of the particulars."
- One Quebec NDP candidate, René Matte, is a former Creditiste MP with a record of really vicious gay-baiting.
- Eight NDP candidates were listed in the above-mentioned Renaissance advertisement as having indicated agreement with that organization's campaign against gay rights and gay people.
- An NDP candidate in Windsor denounced his own party for its support of gays.

When all these small details are added to the well-known failure of Saskatchewan's NDP government to carry party policy on gay rights into effect, the scepticism of knowledgeable gays concerning the NDP's much-touted gay rights policy seems well-founded.

The Progressive Conservative Party

The vocal support for gay rights offered by Vancouver Centre PC candidate Pat Carney has to be the surprise of the election campaign. Her proposed, five-point gay rights policy for the PCs is comparable in scope to the established policy of the NDP. But there is no indication that any substantial segment of the party understands or supports human rights for gays.

Carney's gay-oriented campaign reflects no movement within her party, but the growing power of Vancouver gays and her own shrewd appraisal of what is

necessary for political survival in the riding of Vancouver Centre.



Wooing: Liberal candidate Anne Cools sought the gay vote in Rosedale riding

The Liberal Party of Canada

It is not known whether this party has a policy on gay rights or not. Anne Cools, the Liberal candidate in Toronto's Rosedale riding, told a doubting questioner at the AGE all-candidates meeting that her party did have such a policy. But she did not produce any document of it.

One area where the Liberal Party does have a policy which ought to be of interest to gays is censorship. The draconian amendment to the obscenity section of the Criminal Code which was in the works when the Trudeau government was voted out of office last May was an instructive example of Liberal practice as it impinges on gays.

Ken Popert with notes from many contributors across the country □

GROWING

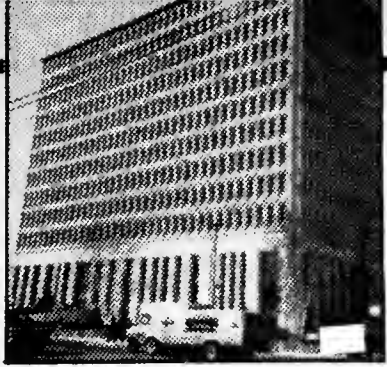
Have You Heard?, newsletter of the Halifax Gay Alliance for Equality (GAE), in conjunction with the Halifax Gayline, has launched an innovative project called Help Yourself which seeks to put gay people from outside of Halifax in touch with one another by compiling and maintaining a list of gay meeting places. Anyone who wants to help spread the news should write to GAE.

Pink Triangle Day marked the first meeting of Gay Fathers of Hamilton which was attended by nine of the 30 men who called to express an interest in the group. GFH which offers support, advice, and pot luck suppers twice a month, can be reached c/o 875 Fennel Ave E, Hamilton ON L8V 1W3

Waves, a lesbian-feminist quarterly, which has been published for the past year under the auspices of the BC Federation of Women, Rights of Lesbians Subcommittee, is striking out on its own. Subs (\$5 for one year) are available from the Feminist Lesbian Action Group, Box 237, Station A, Victoria BC.

Hysteria: Voices from a Feminist Collective (Box 2481, Kitchener, ON N2H 6M3) will be publishing their first issue on the theme: Women's Culture, in time for International Women's Day.

The second issue of *Gayzette*, newsletter on the University of Victoria Gay Focus Club, is out. Correspondence to both the Club and the newsletter may be addressed to Box 1700, University of Victoria, Victoria, BC V8W 2Y2. □



Rat House: Toronto's Clarke Institute of Psychiatry will be undertaking a new study of homos and hormones. Only the healthy need apply.

Gay newsletter sets civic teeth on edge

NIAGARA FALLS — Copies of a gay newsletter sent to civic officials in the Niagara Region have upset some of the aldermen in the town of Thorold, a municipality of about 15,000 near here.

"We got the kind of reaction you might expect from the guy at the local beer parlour," said Gay Unity Niagara's Tim Veysey, "but not from your elected representative."

Veysey said that copies of *Gay Niagara News* were sent in early January to all aldermen in the 12 municipalities of the Niagara Region — about 120 individuals. Shortly thereafter stories appeared in both the Niagara Falls paper and the St Catharines *Standard* noting that at least four Thorold aldermen were upset at receiving such material "sent at the expense of the taxpayer." Alderman Tom Tronzo was quoted as saying "it's in bad taste," and added that he was especially concerned since he is executive director of the St Catharines and District Big Brothers Association.

When contacted by *TBP*, Tronzo said he would have had no objection at all "if the material had been sent to my house. But it was sent to me through the city hall courier system, and I don't think the city should act as a courier service for this sort of thing." When it was pointed out that it was city hall, not the gay group, which had put the material into the courier's hands, he agreed that that was probably the case.

Tronzo was reluctant to talk when asked if he stereotyped gay men as child molesters. "I have by own thoughts on this," he said, "I don't want to get into a dialogue on it. But as director of Big Brothers, why should I put temptation in anyone's way?"

When told *TBP* was more interested in his comments as a civic politician than as director of Big Brothers, he said "as a politician, I'm a rank amateur," and added, "I wish you well. Just don't force any of this on me. Don't make me out to be a demon."

Alderman Joe Noonan also said he was upset that the material had been sent through the city courier system, and told *TBP*, "That area doesn't concern me; I have six children." Asked if he would not be interested in hearing the concerns of his gay constituents, he replied, "It's really none of my business what their private life is."

Alderman Mal Woodhouse, who was quoted as saying the newsletters were probably delivered "by a guy carrying a purse," could not be reached for comment.

Gay Unity Niagara's Veysey said he thought the exercise was worthwhile. "We let local politicians know there are gay people in their constituencies. When civic elections come up, we'll go back and question them about their stands and attitudes." Veysey said, however, that they would not continue sending their newsletter to local politicians. "It's too expensive," he said, "we can't afford the postage."

He added that one of the positive side

effects of the affair was the fact that the St Catharines *Standard* was doing a feature story on the group, and gay people in the area.

Gerald Hannon □

Fired janitor may get Rights Branch aid

VANCOUVER — A high-school janitor fired because he refused never to discuss his gayness with students may have his case taken up by the BC Human Rights

Commission.

Ray Horton, fired last October from Tupper High School, was called to the Human Rights Branch January 3 to discuss details of his case. Officials have since told him that the situation will be carefully studied to determine whether he has any recourse under existing rights legislation.

Horton had written the Branch November 9 asking for an investigation, but at that time the request was denied. Observers feel that the publicity given the case by Vancouver's Gay Alliance

Toward Equality (GATE) may account for the sudden change of heart by rights officials. GATE had held a press conference the day before a December 8th Human Rights Conference, and introduced four individuals who had been discriminated against because of their sexual orientation. Horton was one of them.

Sexual orientation is not included in the BC Human Rights Code, so the Commission could undertake only an informal investigation. □

ANALYSIS

Is a healthy homo worth more than 2.5 rats?

The Clarke Institute seems to think so. A report by Bill Lewis

Mike Sanders doesn't look like a psychiatrist. With a cute, youthful face and short, almost military-length sandy hair and moustache, he has a touch of softness that contrasts with the coldness of Toronto's Clarke Institute of Psychiatry.

In the coming months, Dr Sanders, a psychiatric resident, wants to do a major biological study of homosexuals, and he is asking the gay community to cooperate. Already some have indicated their willingness to help. John Lee, a sociologist and well-known gay figure in Toronto, has endorsed the study and joined Sanders' thesis committee. Brent Hawkes, pastor of the Metropolitan Community Church, has advertised the proposed research in a church bulletin and feels "it is an objective study that deserves a chance."

As far as I could tell from speaking with Sanders, there is nothing original about his proposal. It's basically one more attempt to correlate homosexual behaviour with altered hormone levels. More than a dozen such studies were reported in the 70's and, to be generous, the results have been inconclusive. Gay men on the average (if that has any meaning) may have lower androgen levels than straight men, or they may have identical levels, or they may have higher levels — take your pick, all have been reported in scientific literature. To Mike Sanders' credit he is aware of the difficulties inherent in trying to correlate hormone levels with anything, and his study may be better designed and controlled than most.

The first phase of the study, to begin almost immediately, will recruit 150 men, at a fee of \$20 each, to fill out a battery of psychological test forms. These will be culled for 30 of the healthiest homosexuals and 15 matched heterosexuals. These select few, for an additional bonus of \$50, will undergo a physical examination to rule out any illness. Blood samples will be tested for levels of eight separate hormones, more than have ever been measured in previous studies. Just to be sure that no one lied to make a quick buck, the sexual orientation of each final phase subject will be "cross-validated" by phallogometry. That means that a tube device will be placed over the subject's penis to measure degrees of erection after photos,

of naked men or women are shown.

After all the results are in, Sanders will analyze the data with "sophisticated statistical methods" to determine whether there are significant hormonal differences in subjects with different gender identities (how male or female they feel themselves to be) or different sexual object choices (whether they are sexually attracted to men or to women).

All this may seem innocuous enough. The problem is, of course, that there is no such thing as "objective science." Experiments are funded, promoted and exploited within a narrow range of acceptability. How the research problem is seen — the kinds of questions asked and the assumptions made, are all a function of the intellectual and social environment of the researcher.

According to Sanders, his research is to be funded by the Clarke Institute — "the hub of Canadian psychiatry." When I asked who paid his salary, Mike Sanders hesitated, took a deep breath and said, "Well I'm not ashamed of it. I'm a major in the US Air Force."

Major Sanders, after completing his residency in psychiatry this summer, will return to Washington, DC, to become a uniformed psychiatrist at Andrews Air Force Base. I was requested "to go easy" on this information in *TBP* coverage. "People have stereotyped images of what a US major is and only think of someone with short-cropped hair, moustache and strong opinions on homosexuality." (On the contrary, mention of the US military to me conjured up images of the "scientific" testing of napalm and defoliants in Vietnam, the testing of bacteriological warfare agents over San Francisco, the testing of LSD on non-consenting subjects....but it was now my turn to take a deep breath).

"No," he said when I asked "are you gay?" "How fortunate for you," I replied. "Yes," Sanders added, "They sure gave Sgt Matlovitch a rough time."

Sanders went on to stress how the results from his better designed research could only benefit gays by clearing up the controversy over sexuality and hormone levels.

When Sanders first approached John Lee about the study, Lee was critical of some of the proposal. Apparently, Lee challenged Sanders as to why he wasn't studying homophobia rather than

homosexual behaviour in the way doctors have for decades. Sanders told me that he and his committee thought the suggestion an excellent one and modified the study to make it acceptable to Lee.

That anyone would expect testosterone or estrogen levels to reflect homophobia indicates the naiveté of these kinds of studies. But it's fashionable these days for psychiatrists to search for the biological underpinnings of psychological states. They are realizing that the psychotherapy they practice doesn't work, and attributing the psychological states to organic compounds provides a convenient reason for failure.

Rigorous scientific method and reasoning are not taught in medical schools. Recently, the *New York Times* reported the "pioneering" work of psychiatrists at New York City's Bellevue Mental Hospital. The learned doctors there think they have discovered why some people go on chocolate-eating binges when they are breaking up from a love relationship. Apparently, chocolate is rich in the chemical phenylalanine, and the doctors maintain that people who cannot form long-lasting love relationships have lower levels of phenylalanine in their blood. They even suggest this deficiency can be inherited. Next time you feel like eating chocolate, think about that.

If you are considering participating in Sanders' study, you should know that he wants only "the healthiest of homosexuals." So, if you don't have a criminal record, and if you have never been to a psychiatrist or been in a psychiatric hospital, and if you don't drink alcohol or smoke dope often, and if you have never had any serious illness, and if you feel comfortable with psychiatrists defining what a "healthy" homosexual is, and if it doesn't disturb you that the US Air Force will be the first to know the results of the experiments and, above all, if you are desperate for money, then phone Major/Dr Mike Sanders at 979-2221 (ext 625). But if you do sign up, demand \$100 instead of \$20 for your price. Laboratory rats these days cost about \$8 each, and healthy homosexuals are worth at least a dozen rats.

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Here's where you could help. If your eye and lens are likely to see the significant sights of the gay 80s, if you're willing to be on call to run out and photograph an event, if you'd like to assemble photo essays or join a small working group to explore and generate the images of gay liberation — in short, if any of these possibilities tease your eye, you could help a lot.

Give us a call (ask for Gerald) or write (Attn: Photographers Group, TBP, Box 7289, Station A, Toronto, ON M5W 1X9) and let us know what you think. You set the bounds of your involvement. All we ask is that you already be able to wield a camera more sophisticated than an Instamatic — and that you have an eye for good gay images.

Get in touch.

Sperm bank not accountable for policy of refusing lesbians

CALGARY — The University of Calgary's Infertility Clinic operates an innovative sperm bank which Clinic spokesman Dr Patrick Taylor has declared will be closed to single women and women in lesbian relationships. The clinic now uses the stored sperm to artificially inseminate (AI) only women whose male partner is infertile.

An article in the *London Free Press* (November 8, 1979) quotes Dr Taylor as saying: "We have to take into consideration a third person — the unborn child ...there is no evidence that a child brought into these cases (the child of a lesbian or a single woman) will have the same chances in life as a child brought into a heterosexual relationship." Dr Taylor confirmed that this reflected the policy of the clinic.

Taylor told *TBP* "I wish I could deal with the matter strictly as a doctor performing a technical function and let society answer the social problems, but it just doesn't work that way...and so there are a couple of groups we are just not prepared to see: the lesbian and the single woman. I'm sure you must think that I'm some kind of heterosexual pervert who doesn't like lesbians. In fact, I don't mind what people get up to in their own bedrooms."

Once assured that *TBP* was not interested in his sexual orientation, or his opinion of lesbianism, but concerned that a publicly funded institution should have a stated policy of discrimination against lesbians, Dr Taylor elaborated: "There are all kinds of valid reasons to discriminate. What do we do in the case of the couple who are — possibly through no fault of their own — permanent welfare recipients?" When asked if such people were also excluded by clinic policy, Dr Taylor admitted that they were not expressly excluded, but added that "anyone who has ever been turned down for adoption is also automatically excluded. We assume that adoption agencies do a good job of determining who will or will not make good parents."

When asked how the clinic determines whether or not an applicant for AI is a lesbian, Dr Taylor said, "We only deal with couples. I suppose a lesbian accompanied by a man could pose as a heterosexual woman, but the man would have to be sterile before they would be considered."

Dr Taylor believes that his refusal to consider lesbian applicants on their individual merits is not an indication of homophobia. "I see myself as cautious, not prejudiced," He did admit that "times are changing", but said the clinic "didn't have enough evidence at the present time to make this service available to lesbians. I would need to see follow-up studies on the children of gay parents five or ten years after an initial study was done." Taylor admitted that he was not familiar with the most recent studies of gay parenting, but added that anything concerned individuals sent him would be gratefully received.

Lesbians who have had experience with the U of C Clinic, or any other experience with AI are asked to contact Chris Bearchell at *TBP*. Confidentiality is assured.

Chris Bearchell □

Homos on the range settled the West?

The popular notion that Western Canada was settled by farming families under a regime of strict law and order has been challenged by recently assembled evidence that male homosexual activity may have been a widespread aspect of Western settlement.

In "Sexual Deviations in Western Canada 1890-1920," a paper read to the Northern Great Plains History Conference in Winnipeg last October, University of Alberta history student Terry Chapman revealed the results of her study of criminal records in the four western provinces relating to buggery, sodomy, gross indecency and indecent assault on a male.

Chapman found that prosecutions occurred not only in the larger centres — Vancouver, Victoria, Edmonton, Calgary and Winnipeg — but also in such tiny settlements as Cariboo, BC and Humboldt, Sask.

She also learned that judges and juries hesitated to convict on the charge of buggery, and that judges were reluctant to impose the sentence of life imprisonment then required under the Criminal Code.

Chapman says that males greatly outnumbered females during the settlement period, and that activities such as logging and mining isolated large numbers of men together in remote locations.

Chapman has also studied court statistics on prostitution, abortion, polygamy, indecent assault on females and bestiality. □

Up and coming

Plans for International Women's Day in Toronto include a march from City Hall, which will begin at 11 am, Saturday, March 8, and proceed to King Edward School (Bathurst & College) where a Women's Cultural and Educational Fair will get under way from 1:30-4:30. That evening a Rape Crisis Centre benefit dance will take place at 519 Church St.

Gay Regina has announced plans to host the 1980 Prairie Conference of Lesbians and Gay Men on the weekend of April 4, 1980.

The Lesbian Organization of Toronto is sponsoring a benefit coffeehouse for the Gayle Bezaire Defence Fund beginning at 8 pm on March 15 at 342 Jarvis St. Gayle is a lesbian mother who is fighting to regain custody of her children. □

TBP 60 (February, 1980) referred incorrectly to Christine Donald as "Christine McDonald." Apologizing, we hope she'll visit Canada again soon.

Civil liberties group intervenes at Body Politic appeal hearing

TORONTO — On February 29, Pink Triangle Press and *TBP* defendants Gerald Hannon, Ed Jackson and Ken Popert will find out whether last year's acquittal on charges of using the mails to transmit "immoral, indecent or scurrilous" material will be upheld or overturned. If it is overturned, they will learn whether they must face a new trial, the substitution of a guilty verdict, or whatever other action the Crown or court may have in mind.

In a hearing before County Court Judge George Ferguson February 7 and 8, the Crown alleged numerous errors of law in the written judgment of Provincial Judge Sydney M Harris. Crown counsel Ian MacDonnell said that these errors were "fundamental" and required the appeal court to overturn Harris's decision. MacDonnell asked either that Pink Triangle and the defendants be found guilty as charged, or alternatively that Ferguson send the case back to Provincial Court for a second trial.

Pink Triangle lawyer Clayton Ruby said that minor errors could be found in any judgment delivered by any court. "The lengthier and more thoughtful a judgment is, the easier it is to find fault with it," he argued. "Even the judgments of the Supreme Court of Canada could be attacked on this basis. But the real issue is whether this is any error that is fundamental or that resulted in a miscarriage of justice. In this case there is not."

In a surprise move, Ian Scott, a well-known Toronto appeal counsel, applied for and obtained the court's permission to intervene in the appeal on behalf of the Canadian Civil Liberties Association (CCLA). The CCLA pointedly took no position on the merits of the case, but argued that the section of the Criminal Code under which *TBP* had been charged should be struck down as inoperative because it contradicted the guarantees of freedom of speech and freedom of the press in the Canadian Bill of Rights.

Interventions by persons who are not parties to a court case are quite rare in Canada, and almost never occur at the County Court level. Crown counsel MacDonnell argued that the court had no jurisdiction to permit interventions by those who were not parties to the appeal, but Judge Ferguson ruled he had inherent discretionary power in the matter which he decided to exercise in favour of the CCLA request.

Scott argued that the obscenity provisions of the Criminal Code gave the police all the power they needed to prevent the distribution and sale of obscene material. The separate section under which *TBP* had been charged, he said, dealt only with the use of the mails. It permitted, and in fact invited, the police to monitor private communications by mail between consenting parties.

Scott submitted that the court should declare that that section was "inopera-

tive" because it was not necessary for the control of obscene material and was an unwarranted infringement on fundamental liberties.

Although eight specific grounds of appeal had been set out in the Crown's notice of appeal (*TBP*, May 1979), the Crown relied mainly on three: that Judge Harris had erred in law in his application of the "community standards" test of what is immoral or indecent; that he erred in law in refusing to interpret and apply the word "immoral"; and that he erred in law in his interpretation of "indecent."



Round two: Ken Popert (left), Ed Jackson and Gerald Hannon outside County Court

MacDonnell said that both immorality and indecency have a specific legal meaning, and that whether *TBP* offended those criteria had to be determined by reference to contemporary Canadian community standards.

Harris had said that the Crown had not adduced satisfactory evidence that *TBP* offended those standards, and that the onus was on the Crown to do so. MacDonnell countered that the Crown was under no such obligation, and that Harris should have determined as a matter of law what those standards were, and then considered whether or not *TBP* was guilty. He said it was clear that Harris had fundamentally misconceived the proper legal tests of immorality and indecency, and that on this ground alone the Crown was entitled to succeed in the appeal.

Ruby argued that Harris was quite correct in finding that the term "immoral" was too vague as a legal term. "This is consistent with the most authoritative sources in our law," Ruby said. "Clarity and certainty in the law are especially important when an individual's freedom is at stake," he added. He called Harris's judgment "an intelligent, sophisticated discussion of the concept of immorality, showing that he did understand it and apply it to the case at bar."

The Crown also made short submissions on three further points. The first concerned Harris's statement that he could find no clear incitement to unlaw-

ful action in "Men Loving Boys Loving Men." MacDonnell said that the intent of the article, whether or not it was written with the intent of "approving and endorsing" intergenerational gay sex, was not the legally governing factor.

MacDonnell also said Harris erred in finding that in order to convict he had to find the whole of the charged issue immoral or indecent. "You cannot surround an obscene article or picture with intellectual articles on foreign policy," he said, "and then argue that you should be acquitted."

The Crown's final point concerned the aim of the section under which *TBP* had been charged. Harris found that it was aimed at the "secret flasher" who sends indecent letters or pictures through the mail. MacDonnell said the essence of the offence was use of the

mails by anyone to transmit indecent or immoral material.

Ruby said that some of the Crown's arguments were "interesting but academic." In discussing the purpose of the section used to charge the paper, for example, he said Harris went on to determine whether, regardless of the intent of the section, *TBP* had in fact been caught by it. Harris found that this was not the case, so the question of intent was irrelevant, Ruby said.

Ruby further asserted that Judge Harris's decision resulted in "no substantial wrong or miscarriage of justice," and the appeal should therefore be dismissed. "Once Judge Harris found as a fact that it was a borderline case," he added, "he was bound to acquit. He had no other choice. That's the end of the matter."

Judge Ferguson made very few comments during the course of the appeal, stopping lawyers only to ask what page of a case or legal document they were referring to. At the conclusion of the hearing he complimented both counsel for the thoroughness and preparation of their arguments, and said he would deliver judgment February 29 at 9 AM.

Paul Trollope

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Crown appeals order to return materials

TORONTO — Attorney General Roy McMurtry has launched a second appeal against a court decision favourable to Pink Triangle Press. This time, the AG is appealing Judge Sydney Harris's decision ordering the return of *TBP*'s materials, on the grounds that Harris had no jurisdiction to order the Crown to do so.

Notices of appeal, signed January 17, were served on the press and *TBP* defendants on January 23 and 24 by Sgt Mace Armstrong.

Although the Criminal Code provides that a justice of the peace may in certain circumstances order that materials seized under a search warrant be returned to the owner, the notice of appeal alleges that Harris had no jurisdiction to "enter upon a hearing" to determine whether he should do so. Harris is an *ex officio* justice of the peace.

The grounds of appeal are: that Harris had no jurisdiction to order the return of the seized articles; that Harris was wrong in holding that because the Crown had other forms of evidence available to it he was entitled to find that Pink Triangle should be given back its materials; that Harris was wrong in finding that written admissions by the accused were binding in any second trial; that Harris was wrong in finding that the materials were no longer required by the Crown; that Harris was wrong in ordering that PTP's legal costs be paid by the Crown because he had no jurisdiction to make such an order; and that even if he did have jurisdiction he should not have made such an order in this case.

No date has yet been set for the hearing. It is likely that no decision on the matter will be made until the outcome of the appeal on *TBP*'s acquittal is known.

Paul Trollope

Rights group forced to postpone meeting

VANCOUVER — A special "fact-finder meeting" on sexual orientation between the BC Human Rights Commission and all the lesbian and gay organizations in the province was cancelled because the commission neglected to invite lesbian groups to participate.

Vancouver Gay Alliance Toward Equality (GATE) members withdrew from the meeting scheduled for Feb 6 on learning that only GATE and the Society for Political Action for Gay People (SPAG) had been invited. The commissioners agreed that they had "erred" in the handling of the invitations, and rescheduled the meeting for March.

The commission called the meeting at its December Human Rights conference in response to heavy criticism from gay and civil rights groups. Delegates at the conference passed a motion censuring the commission for public comments violating the spirit of the Human Rights Code, and condemning the provincial Social Credit government for appointing inexperienced human rights commissioners.

Rob Joyce

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Police charge 10 in so-called sex ring

MONTREAL — Police charged 10 men with "gross indecency" and "contributing to juvenile delinquency" January 19, following the uncovering of a so-called prostitution ring involving young men under 18.

The service was allegedly run by a 17-year-old in the Complexe Desjardins, a downtown shopping centre and gay cruising area. Police said the service also operated out of the washrooms of the Place Bonaventure and Central Station, two other gay cruising spots. Police harassments and arrests are common in both places.

All the men charged were customers of the service. The youths involved, varying in age from 13 to 17, were handed over to the director of juvenile protection. In Quebec, a juvenile is defined as anyone under 18. In Ontario, the age is 16.

Police claim the juveniles received \$20 to \$40 per client, \$5 of which went to the youth running the service.

The arrests were widely publicized in the media which published the names and addresses of two of the customers.

This is the first major anti-gay event in this city since the arrest of 147 men in the Truxx bar in October 1977. Local activists feel police toned down harassment as a result of the massive demonstration and public outcry which followed the raid.

Montreal gay community leaders fear this may be the beginning of a renewed offensive by police, timed to coincide with the imminent judgment in the case against the Truxx owners.

Ron Dayman □

RCMP raid home, seize porn collection

SASKATOON — Local gay activist Gens Hellquist had his home searched from top to bottom January 28 by two RCMP officers. After the three-hour search the two Mounties left with six films and nine magazines.

The officers told Hellquist that his name was on the mailing list of All-American Studios, a gay male porn outfit in San Francisco. They maintained that All-American had been charged with criminal offences in the United States, and the Canadian raids were in some way connected with the American investigation.

The material the RCMP seized, for which Hellquist was given a Customs seizure receipt, was "stuff anyone could obtain by mail order," Hellquist said. The police also took promotional brochures put out by porn mail order firms. They seized only material they believed to be of American origin, he added, and passed over porn which had obviously been obtained within Canada.

Hellquist said he had never heard of the company, but told TBP his name was on the mailing list of another porn studio, Falcon, which he later discovered was associated with All-American.

Hellquist told TBP he was considering

the possibility of legal action challenging the seizure.

During the raid, the RCMP officers questioned Hellquist about where he worked but seemed to lose interest in the subject after he told them he was out of the closet, and that his gayness was not a problem with his employer.

TBP is continuing to document RCMP porn raids, and persons who have been victims of such raids are asked to contact Paul Trollope at TBP. Names will not be published without the express permission of the person concerned.

Paul Trollope □

Eros replaces cupid for Pink Triangle Day

The first annual Canadian gay holiday was celebrated February 14 in four cities across the country. Pink Triangle Day, the holiday proposed at the national gay conference in Ottawa, commemorates last year's acquittal of *The Body Politic* as "the first major legal victory for the Canadian gay movement." The day will be set aside annually as a celebration of gay history in general.

In Halifax, the Gay Alliance for Equality (GAE) celebrated Pink Triangle Day with "The Affair," a cabaret evening at The Turret gay community centre. According to GAE office person Tony Trask and organizer Robert Ertel, the event was "marvellous." Attended by a capacity crowd of 150, the cabaret evening featured a chowder supper, drag acts, singers and a play by Ann Fulton called "Blown with the Wind." Alexa McDonough, NDP candidate for the Halifax federal riding, spoke briefly, affirming her party's support for gay rights.

On the other side of the continent, Vancouver's Gay Alliance Towards Equality held a celebration at their headquarters on West Pender Street. The evening focussed on gay history of the Vancouver area, and featured a talk by Doug Sanders, former president of the early gay group, Association for Social Knowledge (ASK). Sanders spoke of ASK's activities from 1964 to 1968. The Pink Triangle Day event included entertainment by a lesbian singer and two gay men playing recorders.

Pink Triangle Day celebrations were also held in Fredericton and Edmonton. GATE in Edmonton combined the February 14th holiday with a house-warming for their new office quarters at 10173-104th Street. □

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Gay rights bills before legislature draw 8,000 supporters to capital

SACRAMENTO, CA — Soaking wet but enthusiastic, more than 8,000 supporters of gay and lesbian rights bills pending before the California legislature marched on the state capital here January 13. Marchers came from all over the state to demonstrate support for Assembly Bill 1 and Senate Bills 3 and 18, all of which would extend the current Fair Employment Practices Act to cover sexual orientation.

Despite the demonstration and widespread public support, chances for the passage of any of the three bills now appears dim, 25 Senate subcommittees refused January 16 to vote the Senate legislation onto the floor. Under the California system, any bill would have to pass both houses of the legislature to become law.

Nonetheless, the sponsors of the bill are unwilling to concede defeat. Assemblyman Art Agnos, the San Francisco Democrat who authored Assembly Bill 1, stated that "I will introduce it every year until it passes. I will keep bringing it back again and again until we win it."

Friedkin's theories don't alter critics' assessment of Cruising

NEW YORK — Anticipating widespread gay protest against his film, *Cruising*, director William Friedkin held a special screening February 4 for a select group of film critics, hoping to persuade them that the film was not anti-gay. But his audience, which included many prominent gay journalists, was far from convinced and outside, twenty gay men protested the screening.

In the press conference that followed, Friedkin was asked why *Cruising* portrayed violence "as the exclusive property of the homosexual." To the disbelief of the journalists present, he replied that this was not the case because "the violence in this film is by a heterosexual killer." Queried further as to why this "heterosexual killer" was seen in exclusively gay settings and why the film depicted in detail sexual encounters with

The only organized opposition to the bills had come from Christian fundamentalist groups.

The organizers of the January 13th rally were somewhat disappointed by the size of the turnout, but attributed it to a severe winter storm. The 22-block march had delegations from all over California, including the rural regions of the state, a large women's contingent including members of the National Organization of Women, and a number of lesbian groups.

A few prominent California politicians — State Senators David Roberti and Milton Marks, and Assemblyman Willie Brown — joined the march as a gesture of support. California Governor Jerry Brown, an advocate of the bills, sent his personal aide.

The march ended with a rally which featured Agnos and gay San Francisco Supervisor Harry Britt. Entertainment was provided by Meg Christian, Holly Near and Canadian comic Robin Tyler, as well as the Gay Freedom Day Marching Band. □

his gay male victims, Friedkin answered "That's a difficult question, I'll have to think it over."

Meanwhile, anti-*Cruising* coalitions have been formed in several American cities, including New York, Boston, Los Angeles, Chicago, San Francisco, Houston, Dallas, and Atlanta. Most of these coalitions are also working on the anti-lesbian film *Windows* and all are planning major actions for the February 15th premiere of the film.

These anti-*Cruising* coalitions are generally broad based, incorporating organizations such as New York's Metropolitan Community Church and the National Gay Task Force, as well as local left gay groups. The only force within the American gay community currently willing to defend *Cruising* is represented by *Mandate* editor-in-chief John Devere, who has characterized those protesting the film as "disturbed militants, fat dykes and sissy fluffs." □

Armed police raid only women's bar

ROME — Violence broke out here in early December as armed police raided Italy's only women's bar.

A police squad ostensibly searching for illegal drugs forcibly entered The Zanzibar, a lesbian bar and disco, without a warrant. They later claimed to have found large quantities of cocaine, heroin and marijuana there, all wrapped in pages from feminist publications.

The police took five hours to body search the 65 women who had been present in the bar at the time of the raid. No illegal drugs were found on anyone.



State-wide support: pressing for the passage of Assembly Bill 1

During the five-hour body searches, many of the patrons congregated outside the bar. When the police finally arrested the two women owners and began to move them to the waiting paddy wagons, the crowd surged through the police lines. In response, the police shot their guns into the air, and physically assaulted the lawyer for the two women. Three observers were also arrested in the melee.

Various left-wing Italian groups, including some organizations not known for their support of women and gays, have questioned the police tactics used in the raid. As well, some Rome newspapers have condemned its "illegal" nature.

Similar police tactics were used to shut down The Giraluna, an earlier women's bar in Rome. However, supporters of The Zanzibar have formed an organization to keep it open. □

ERA supporters are "perverts": governor

DETROIT — Former Republican governor of Michigan and national Mormon Church official George Romney has created a minor political furor with his declaration that the Equal Rights Amendment is supported only by "homosexuals, lesbians and other moral perverts."

In response to his statement, a number of leading Michigan feminists and Democratic politicians called upon the current Republican governor to remove Romney from his recent appointment to Wayne State University Board of Governors. To date, they have been unsuccessful.

In a recent interview with Harry Cook of the *Houston Post*, Romney was unrepentant in his views: "They are morally perverted. I said it and I meant it. The Bible makes perfectly clear that adultery, fornication, homosexuality and lesbianism are immoral." □

Student paper proves pro-straight bias

CALIFORNIA — A recent paper by a psychology student appears to support the view that a patient's perceived sexual orientation can radically alter the way he or she is treated by psychologists.

Terri Levi, a student at the California School of Professional Psychology, recently completed a study with 106 practicing clinical psychology interns. The interns were divided into two groups, and each group viewed a 20-minute videotape of a therapy session. Both

groups were told that the woman in the videotape had sought therapy because she had just ended a relationship. However, one group was told that the woman had just broken up with a man while the other half was told that she had just broken up with a woman and had identified herself as a lesbian.

Interns who thought the client was heterosexual, found her "way above normal," and said they were impressed with the way the client (as a heterosexual) handled the stress of breaking up.

Interns who were told the client was a lesbian, however, gave her an overwhelming negative rating and saw her as having a significant low personal adjustment, negative personality characteristics and poor self-control. □

Rights group, unions fight Saunders firing

EDINBURGH, SCOTLAND — The Scottish Homosexual Rights Group (SHRG) is organizing for the appeal of an industrial tribunal ruling which has approved the dismissal of lesbians and gays whose work brings them into contact with children. SHRG's move has the support of Scottish trade unions.

The ruling derived from the case of John Saunders, a former employee of the Scottish National Camps Association. Saunders was fired after the local police told his employers that he was gay. The police had acquired this information when Saunders came to them as a mugging victim.

Derek Ogg, Saunders' solicitor and a leading member of SHRG, argues that this ruling could make every gay man and lesbian vulnerable to blackmail.

The Edinburgh and District Trades Council supports Saunders, and has endorsed a statement saying "The tribunal's entirely unsubstantiated decision is against the natural justice and legitimizes prejudice against homosexual workers. As a result, all homosexual men and women whose employment brings them into contact with young people are now at the mercy of blackmailers and unscrupulous employers." □

Nurses back rights

NEW YORK — Delegates to a recent conference of the New York State Nurses Association have voted to establish a Human Rights Task Force, and have called for the inclusion of sexual orientation in non-discrimination clauses in contracts. □



Cruising director William Friedkin: the killer is a "heterosexual."

Gays lead opposition to police power bill

UNITED KINGDOM — A bill soon to reach the House of Lords would give police increased and sweeping powers of detention and search, and the fight against it is being spearheaded by the Scottish Homosexual Rights Group (SHRG).

SHRG claims that if the Criminal Justice Bill were to be passed, it would erode civil liberties throughout the United Kingdom. They quote a prominent legal expert at the University of Edinburgh who says that such a demand for increased police powers is practically unheard of in a democratic society in peace time.

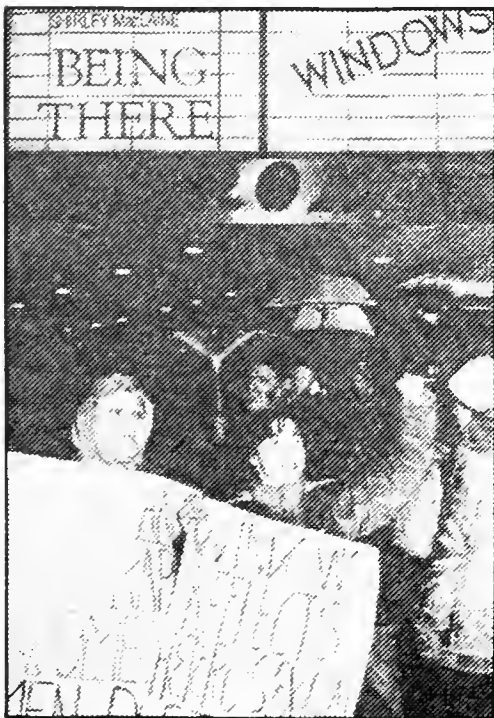
Gay activists were among the first to realize the implications of the bill, and SHRG was successful in organizing a "Campaign to Stop the Criminal Justice Bill" which has attracted the support of several political leaders, the Scottish Trade Union Congress, the British Association of Social Workers, and various academics and professional people. □

Feminists protest Windows opening

NEW YORK — More than three hundred lesbians, gay men and feminists picketed the January 18th premiere of the United Artists film *Windows*, which they condemned as anti-woman and anti-lesbian.

During the picket, Jan Oxenberg, demonstration organizer and a member of the National Association of Lesbian and Gay Filmmakers, told the marchers that "*Windows* takes the issues of rape, lesbianism, friendship and support between women and viciously distorts them. It states that rape is instigated and enjoyed by women, that women have more to fear from lesbians than male institutions."

The picket drew representatives from the National Organization of Women, Women Against Violence Against Women, the National Gay Task Force,



New York feminists picket outside of premiere showing of *Windows*

and Women Against Pornography. Feminist Gloria Steinem endorsed the demonstration, and both New York Councilperson Jane Trichter and feminist Charlotte Bunch participated. □

Top cop endorses gay recruitment plan

SAN FRANCISCO — Police Chief Cornelius Murphy has endorsed a campaign to attract more homosexuals and members of minority groups to the police force. Organizers plan to distribute thousands of posters saying "You don't have to be straight to be a good cop." Public service announcements on radio and television will broadcast a similar message. The campaign is part of a Gay Outreach program now in its second year in San Francisco.

Meanwhile, in Minneapolis, the Police Department has placed an advertisement in a local gay paper in an attempt to recruit police clerks. □

Tolerance deplored in Catholic document

LONDON — "The Church has a serious responsibility to work towards the elimination of any injustices perpetrated on homosexuals by society," states a key passage in the first pronouncement on homosexuality to be issued by the Roman Catholic bishops of England and Wales.

Critics of the document, including the Catholic Lesbian Sisterhood, feel that the ambiguity of the document is dishonest. In a statement, the group welcomed the attitude of caring but deplored the emphasis on "tolerance." It was also felt that the assumption throughout the publication, issued just before Christmas, is that the Church has more to offer the homosexual than the homosexual has to offer the Church.

The 14-page pamphlet, "An introduction to the pastoral care of homosexual people," was produced in answer to a call from a 1977 National Conference of Priests who asked for guidance on how to deal with gay men and women. □

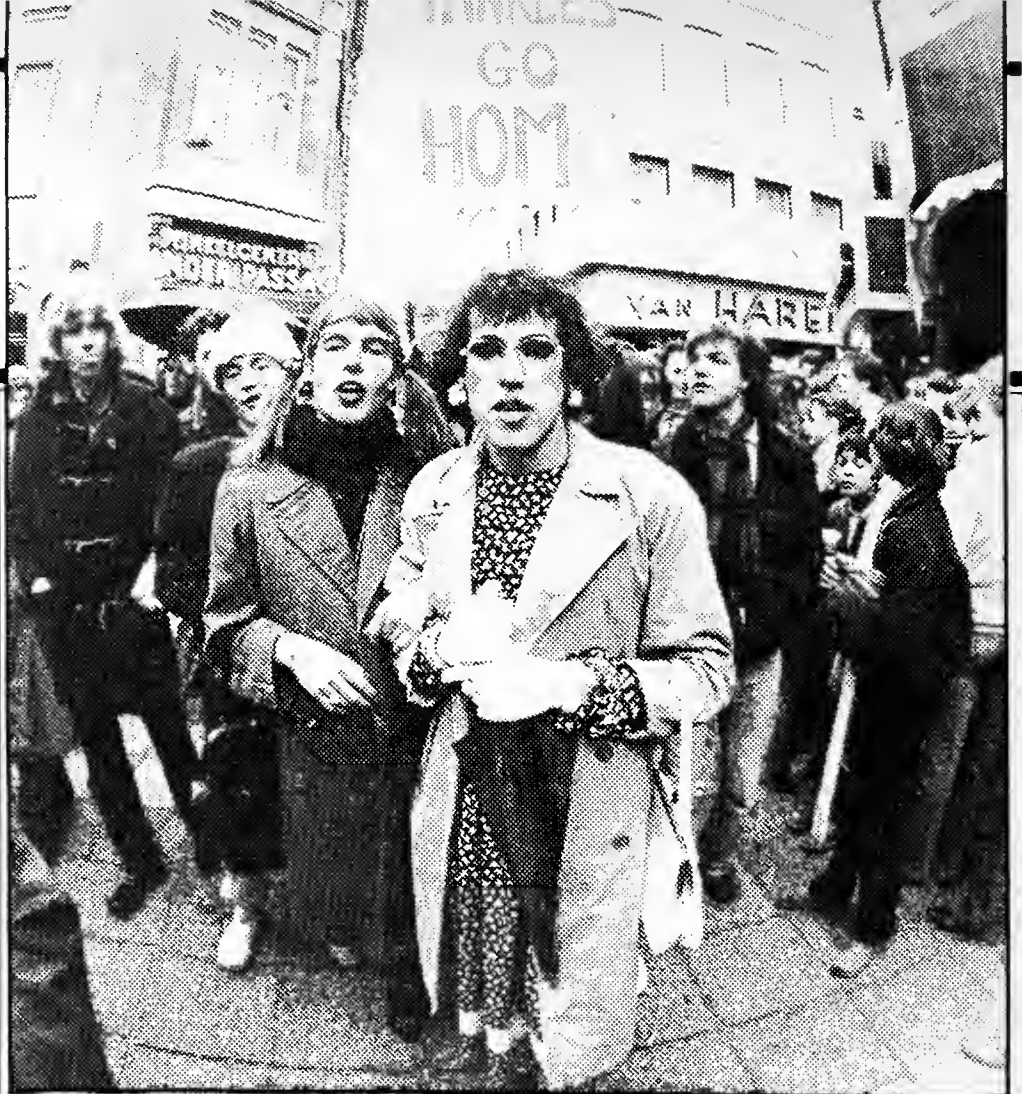
Lesbian minister bumped from council

OAKLAND, CA — A lesbian Presbyterian minister, Reverend Jane Spahr, has been forced to resign as the executive director of the Oakland Council of Presbyterian Churches because of her public avowal of her sexuality.

According to Spahr, the resignation "has nothing to do with my competence or professionalism. It is because I am a lesbian."

The Council has refused to comment on Spahr's resignation, but two of the Council's five churches are supporting Spahr. They have withdrawn from the Council in protest.

The Presbyterian Church has a policy of refusing ordination to open gays and lesbians, but Spahr was ordained before she came out. □



Yankees go homo: demonstrators at The Hague had a message for the American embassy

Dutch parliamentarians join fray, condemn US visa policy on gays

HOLLAND — Demonstrations and protests continue in Holland against the United States ban on entry visas for foreign gays.

A letter denouncing the ban and signed by 130 of the 150 members of the Dutch Parliament was presented January 23 to Ambassador Mrs Geri M Joseph at a meeting with two members of the Dutch Parliament — Harry Van den Bergh (Labour) and Ed Nypels (Liberal). A similar letter was also sent to the Chairman of the American House of Representatives.

In the letter, the parliamentarians state "We find it unacceptable that Dutch and other non-American citizens would have to go through a humiliating procedure to determine their sexual orientation, even if such a thing were possible."

"We won't hide our feelings. To us a country which claims to value human rights all over the world is acting contradictory to that same necessary respect for human rights by acting in this way." The two parliamentarians later said on television that Mrs Joseph's reply was "unsatisfactory."

The incidents leading up to the parliamentary letter began earlier in the month, when Bear Capron, a 29-year-old former American citizen and a naturalized Dutchman, went into the American Consulate and swore an affidavit that he was gay. The authorities revoked his visa. His parents, who still live in Massachusetts, are backing Bear and are bringing the campaign back home to Americans by asking how their country would exclude a native-born gay American.

As part of a lesbian demonstration outside the US Consulate in Amsterdam January 24, a lesbian stated to the US Consul that she was lesbian and wished her visa cancelled. The consul refused. On January 26 in The Hague, a demonstration of more than a thousand men and women marched through the central shopping district to the American Embassy. Six members of parliament ad-

dressed the crowd at the rally that followed. Meanwhile in the US The National Gay Task Force has planned a series of meetings with the Justice Department urging them to reject the ban on gay visitors to the US.

Legal action against the Immigration and Naturalization Service has been undertaken by Gay Rights Advocate, a San Francisco group which has filed a multi-million dollar suit on behalf of 41-year-old Jaime Chavez, a Mexican dress designer. Mr Chavez was denied entry into the US because he had a suitcase full of dresses, and was wearing what custom officials claimed was "the remnants of make-up on his face." □

Group meets needs of Third World gays

NEW YORK — A group dedicated to "providing an ongoing support system for Black/Third World homosexuals" has been organized here. Open to anyone seriously concerned about Black and Third World Issues, the group has as its main objectives:

- offering an alternative social outlet geared towards Third World/Black people
- raising the consciousness of Black and Third World Gays and Lesbians on the issue of racial pride
- providing a forum for dealing with Third World/Black issues

A similar group is to start in Toronto. A first meeting is planned for Friday, March 7 at 8PM in Room 34 of the 519 Church Street Community Centre.

International News Credits
Village Voice (New York), *Globe and Mail* (Toronto), *Bay Area Sentinel* (San Francisco), *Gay News* (London), *NY Guardian* (New York), *Metro Star* (Dallas-Fort Worth), *Gay Community News* (Boston), *San Diego Update* (San Diego), *Montrose Star* (Houston), *Big Mama Rag* (Denver), *Bram Bol* (Amsterdam). *Stephen Cohen* is a member of the Campaign for Homosexual Equality and writes for the *Times Educational Supplement*.

by Stephen Cohen

CHE: A new report — and new awareness

It was all unrehearsed and, apart from a brief note of who would say what and in what order, no one knew how the first session of the annual conference of Britain's Campaign for Homosexual Equality (CHE) would go. Well, initially it was down-beat. The professionalism of the slide-tape presentation of CHE's ten-year history was appreciated; there was an air of self-congratulation about what the organization had achieved. There followed a ritual attack on Britain's new puritans, personified by our own Anita Bryant, Mary Whitehouse.

And then came Michael Quarrier, a senior nursing officer in an area health authority, a seasoned campaigner, a dynamic leader of a local gay group, yet as fragile as anyone else.

Quarrier told how his employers became concerned at his outspoken defence of gay men and women in his home town of Chester. It was put to him, privately, that his star was in the ascendant, with his talents there was nowhere he could stop within the health service but at the top. If only he would moderate his activities. Quarrier ignored the suggestion.

An official letter soon followed. It was known that Quarrier was spending employer's time on campaign business. He was using office equipment. Not exactly the wisest thing to do, was it, old boy? He ignored the letter.

But he was not prepared for what came next. If he did not immediately resign his position as convenor of Chester CHE, resign from the national executive of the organization, stop making press statements and generally desist from any activities on behalf of gay rights, certain questions would be asked, he was told. Why, for instance, did there seem to be a sudden increase in the number of homosexuals appointed to posts under his responsibility? And what exactly was his role in the house where he and other people lived? It was the third question, though, which broke Quarrier's spirits, one that, if he did not do what he was told, would be asked in the appropriate place about his relationship with a young man under the age of consent.

Quarrier was being subjected to official blackmail. He was being coerced with total impunity into doing something against his will. His employers had discovered that the love of his life was under 21, and they were threatening him with exposure to the police, a court case and possible imprisonment. There was no legal protection for him. Faced with this hideous "choice," Quarrier retreated. He kept his job (no promotion now, though) and his lover, but he lost his self-respect.

Only for a moment, though. The Campaign for Homosexual Equality, along with Quarrier, was going to fight, and in its armoury was now the evidence of its new discrimination report, based on more than one hundred individual cases, each as important to the person concerned as Quarrier's was to him.

The report is by far the most important document to have emerged from the campaign within recent years. It was the result of a year's work by the commission set up in August 1978, with a brief to monitor incidents of discrimination,

to collate the information and to take action.

A leaflet and report form was published and circulated to hundreds of outlets in the gay community. Quite simply, it stated that despite the efforts of many organizations, discrimination was still rife. The facts were needed, and by researching each case of discrimination in such areas as housing, employment, child custody and the provision of services, the extent of the problem would be discovered. More importantly, the results could be used to reinforce the fight against the apathy and silence that surrounded homosexual discrimination in the media and in most people's minds.

The report is called *Queers Need Not Apply*, a title taken from an advertisement for a newspaper editor in which that phrase appeared. "The proprietor can spot them three streets away," the ad said. These offensive words highlight the primary reason preventing most gay women and men from coming to terms with their sexuality: for good reason they are worried that they will lose their jobs and their livelihoods. Bus-drivers, teachers, youth workers, an electrician, a deacon, an army major, a Member of Parliament — all these people and more are in the report with their own harrowing stories.

Family doctors disclosed their patients' sexuality to employers for no other reason than prejudice against gays. Details of the police force's training manual which declares that there is a correlation between joggers and "homosexual nuisances" were revealed, as was the startling evidence that information about gay people is kept on police computers even after a court has judged them innocent of any offence.

But, for all these instances of discrimination there is still some good news. The report drew together for the first time every available survey on public attitudes towards homosexuality; a substantial shift has taken place over the last 15 years. In 1963, only 16 percent of all adults thought the law should be changed to allow gay men over 21 to have sex. In 1977, a secret Government poll found that 65 percent of adults thought gays should have equal rights in terms of job opportunities (though there then followed a list of jobs people thought gays should not hold). And young people proved to be the most receptive in three other surveys.

Few conclusions were presented in the report. "The evidence which we have collected speaks for itself in presenting a shocking state of widespread discrimination against one of this country's least protected minorities."

The end result, though, has been fascinating. The commission has been strengthened and is now preparing to tackle discrimination head-on. Confrontation politics do not sit easily in the British breast, but a new level of awareness seems to have been generated which is prompting gay groups up and down the country to take a second look at their activities to see if they can come up with something more than coffee evenings, jumble sales and the occasional letter-writing campaign to local newspapers. □

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BetweenTheLines

by Ken Popert

Towards a theory of fistfucking

In the ring, two sweating figures in trunks grunt and grapple in prolonged embrace. Then the equilibrium of strategy and bulk is broken. One man goes down on his back with a reverberating thud. The other jumps, dropping his full weight to the canvas, carrying his knee into the unprotected chest to the incongruous sound of a crash. Some of the spectators scream: "Kill 'im! Kill the bastard!"

Violent? Sadistic? Wrestling, the staple of sports arenas and weekend television, could seem so to the momentary observer. Wrestlers and fans seem bent on brutality. And yet, after endless minutes of screaming, groaning, crashing and thudding, no cut, no bruises, no swelling, no injury of any kind is discernible.

Everything here is pretense just short of mime. The scene purports violence and brutality, but delivers only sound and fury. The spectators, familiar with the conventions of their theatre, know this. But an outsider could take the play for real:

What does the mere sound and fury signify to the spectators? If they wanted real cruelty, they could go to a boxing match instead. What is the nature of this evident need for display of violence accompanied by the certainty that it isn't really on the card?

Last month, in "Feminism meets fist-fucking" in *The Body Politic*, Mariana Valverde, I think, took the play for real. She took Janet Schrim, the author of an essay entitled "S&M and feminism," to task for her modest assertion, in defence of lesbian S&M, that "Fantasies and urges that are not released in some way are more likely to become obsessions."

Valverde countered: "Many women have rape fantasies...do we really want to be raped or seduced or tied down and beaten simply because we imagine it and there is a certain pleasure associated with those fantasies?"

A sharp rebuttal, that, but off the mark. Schrim does not suggest that the release of a fantasy is achieved by experiencing the real situation which the fantasy portrays.

Throughout her brief essay, Schrim repeatedly refers to lesbian S&M as the "acting out" or "playing out" of a fantasy. A fantasy has its existence only in the imagination of an individual. To act out a fantasy means to share it with someone else, not by just telling the other about it, but by making it the material of shared imagining.

For example: the fantasy of being raped is acted out when one pretends to be raped with the help of another who pretends to carry out the rape. This shared fantasy has much to do with the individual fantasy and little at all to do with actually being raped.

That the brutality contained in gay S&M is reality, not shared fantasy, is a common misapprehension which seems to be based in part on our society's obsession with objects at the expense of attention to human relations. When the Barracks steam bath was raided, the media seemed to find the objects seized in the raid — whips, chains, etc — more fascinating than any speculation about

their meaning to steam bath customers.

At first glance, the literature of gay male S&M seems to support the notion that the violence it involves is for real. References to welts raised by belts or whips, for example, are a staple of the genre.

But in fact, used without restraint, a whip doesn't just leave some nicely cosmetic welts, it tears away skin and flesh, releasing blood. Even the penitential flagellation of the Middle Ages drew blood. That mere welts figure so prominently in S&M writings bespeaks great care and restraint.

John Rechy, a long-time critic of S&M and other aspects of gay male life, knows well enough that the brutality of S&M is theatrical, not reality. But while making the distinction, he tends to deny its importance.

In a striking passage from *Rushes*, a book in which he analyses the dynamics of a gay male S&M bar, he describes how, in the course of a police raid on a slave auction, one of the slaves simply exchanges one pair of handcuffs for another. Here again we have that obsession with a material object — the pair of handcuffs — which obscures an important difference in social relations: being handcuffed by another gay man as part of a sex game is just not the same thing as being handcuffed by a cop making an arrest, even if it's the same pair of handcuffs and even if it's the same man.

Rechy understands the gay male S&M as a reactionary phenomenon, a variety of self-oppression in which, as deputies of a homophobic society, gay men punish other gay men for their homosexuality.

Rushes is an important book. Although it is a novel, it is also a thesis with a theory to sell. And theory is something that we are desperately short of. The book explores a part of gay male sexuality, often ignored as some kind of fringe phenomenon, which, properly studied, could probably tell us all a lot about ourselves.

I think that Rechy is dead wrong about S&M. His conception of gay male S&M as self-oppression leaves too much unaccounted for. Why do places like the *Rushes* exist at all? Why don't its self-oppressing customers just stay home and torment themselves? Why do they form attachments to each other? Why do these men flee from queer bashers? Why don't they just submit if, in fact, they want to be punished?

In any event, I think the key to understanding S&M lies not in the details of its theatre, but in the individual fantasies which give rise to those details.

Why do women have fantasies of being raped? Why do gay men have fantasies of being abused? Why do others have fantasies of performing that abuse?

There is no doubt that such fantasies are the subjective correlates of an objective reality: sexual oppression and repression. But the fantasies, I suspect, are not mere extensions of our oppression, icing on the homophobic cake, as Rechy would have it. Rather, they are reactions against oppression, attempts to capture and control it. I don't want us to disown our fantasies. I want us to understand them. □

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*For hundreds of years, since
the burning of the witches and faggots, the fairies
have been in exile. Last September they gathered again,
two hundred men in the Arizona desert, celebrating their
survival, exploring dimensions of gayness, of
touch....and remembering.*

OUR MEMORIES, OURSELVES

by Robin Hardy

*"Men perceive the new presence of women to each other as an absence.
What they really fear is the absence of humanity among men, the cerebral divisions
of the male group, the underdeveloped affections between man and man, the ruthless
pursuit of goals, the defensive male bonding which goes only skin-deep. Underneath it all
I hear the cry of the man child: 'Mother! Don't leave me!'"*

— Adrienne Rich —

The seventh annual Canadian gay and lesbian conference was held in Ottawa in June, and once again the national coalition which sponsored it heaved and sighed under debates over lesbian participation. Gay men were pleading for answers on how to get women involved. Women answered to general bewilderment that "when there's something here for us — beyond civil rights — we'll be here." And every year fewer women show up.

But lesbians have brought themselves together quite successfully over the past ten years. They have looked to feminism to dispell the myths which have kept women apart, to establish a vibrant culture, and to nourish their relationships to each other as women, lesbians and lovers.

At the same time gay men made the important leap into the public arena of political struggle. And yet, while men have become adept at speaking of the "body of theory of feminism" they also look puzzled if asked if feminism is anything more than that. Meanwhile, relationships between gay men have been left under the aegis of bars, baths and brunch.

It seems obvious that the choices made by lesbians and gay men reflect their different social conditioning as men and women defined by heterosexual norms. And the gulf created by heterosexual conditioning finds its expression in endless debate at the national conferences. If gay men are to subvert their conditioning as heterosexuals, they must develop a distinct identity as gay men and begin to define that experience which goes beyond the kind of political organizing that has been borrowed from the straight left, and beyond the limitations of social life offered in the ghetto environment. In the sense that gay men can do this only amongst themselves, maybe it's time for what could be called "Gay male separatism."

Those were my thoughts when I returned to Toronto from the conference and saw a "Call to Gay Brothers" on a bulletin board. A Spiritual Conference



for Radical Fairies was being held in the Arizona desert on Labour Day weekend, promising to explore gay consciousness, share gay visions, and examine the spiritual dimensions of gayness. It was like the appearance of a waterfall in the desert of barren politics.

*Man means nothing, he means less to me
Than the lowest cactus flower
On the humblest yucca tree
Chases 'round the desert
Because he thinks that's where I'll be
That's why I love mankind.*

— Randy Newman, "God's Song"

*I wanna sleep with you in the desert tonight
With a billion stars all around.*

— The Eagles, "Peaceful, Easy Feeling"

Somehow over the next two months I developed a lot of second thoughts.

I'd never been to the desert before, and it has a lot of religious connotations which don't inspire me much. And since I'm a strict meat-eater, I wasn't looking forward to a barrage of alfalfa sprouts implied by the advertised vegetarian menu.

But, on the other hand, I had a little money and if I didn't spend it getting to Arizona I'd spend it in Chicago. I was also getting tired of the great modern religion of romantic love, dissimulating on the coffee tables of highrise apartments or in the rude indifference of twilight bedrooms. The thoughtfulness of a stick of incense enclosed with the information packet was somehow moving. Spiritual love in the desert sounded like it might be worth a try.

"Chasing 'round the desert'" meant I was going to see the inside of every Greyhound Bus Station from Toronto to Tucson. And so I entered the land of arborite coffee-counters with juke box slots, passed the edges of cities lined with beacons of fast food promising "a D O a day keeps the blues away." I could wish it was that easy.

Detroit was ugly, St Louis a dump, Tulsa nine times the size of Saskatoon but not much different. I tried to get laid in every state I went through but failed. In El Paso, Texas, a man who owns a bullet factory told me he carried a revolver which he's used to catch burglars

five times in twenty-five years. "And every time the DA let them off," he said. "I told 'im. Next time just send the boys from the morgue because you're going to have to carry 'em out feet first. That's the way it should be — judge, jury and executioner."

I left Texas with my eyes closed, and opened them in the serene, mysterious mountains of New Mexico, the icons of Amerika searing into me: Exxon, 66, Stucky's World Famous Pecan Rolls, Nadia Style-All Unisex Beauty Shop, Bob's Barber and Plumbing Repairs. In Mexican towns, the shopowners call to you to come in and pull at your shirt. In Amerika they're more refined. They just scream at you silently from billboards.

I arrived in Benson, Arizona, population 200, late Friday afternoon. It was over a hundred degrees F, and the town was deserted and silent in the heat. The conference was being held at a place called the Desert Sanctuary, 10 miles away. I phoned them, made a sign, walked to the highway and stuck out my thumb. Just as a molten sun set in lavender behind the mountains at the western edge of the desert, a rickety van stopped, a half dozen men waved at me to get in, and the big, full-bearded driver drove off the road and into the desert.

Saturday morning. I'm sitting in a circle of 200 men on a grassy area between a swimming pool and the main house of the Desert Sanctuary, and I'm listening to a man named Mitch Walker talking about thinking.

The Sanctuary comprises 40 acres of desert in the middle of which is a walled oasis roughly equivalent to the Garden of Eden. Inside the main gate twin evergreens soar to the sky in celebration of a brass Bhudda spouting water into a fountain centred between them. Behind is a long, low, Spanish-style ranch house, to the left circular gardens of flowers and bushes covered with butterflies spread over the baked earth. To the right is a grassy area where I'm sitting, and beyond that, a swimming pool and another fountain. Behind the ranch house is a goldfish pond with a bridge over it and a willow tree growing beside it. Then more gardens, the outside wall, more buildings and much more desert. The Sanctuary is owned by the Sri Ram Foundation, and is presided over by the brooding presence of a Swami named Bill Haines. Swami Bill looks like Burl Ives and smokes a cigar.

For ten years a drug rehabilitation centre, the Desert Sanctuary is now dedicated to providing a safe retreat for gay men and lesbians in pursuit of the "enhancement of gay vision." It is one of the few, if not the only, safe places in the world for gay men and women.

But I'm sitting here listening to Mitch Walker, a totally flipped-out person who makes you ask with scepticism, "Who is this guy?" He is a master of California "psycho-babble" and speaks lavishly of how "energy" must "flow" and people "centre" themselves in their own "space." His book, *Men Loving Men*, is the most candid, enjoyable and lucidly written of gay sex manuals, and he advertises himself as a shaman, counselor and spirit-guide, — "good medicine." It wasn't until a few hours later when I would find out that Mitch Walker is one of the most inspiring people I have met.

It began with the rap on linear time, at the first great fairy circle that morning. We had been called to the circle to tell each other what we wanted to do. As it turned out, the organizers didn't have anything planned.

Mitch was in the centre of the circle of two hundred men in varying states of undress and dress — if the flowing garments, sarongs, capes, caftans and loin-cloths which we had been told to bring can be called "dress."

"Forget the linear associations you used to get here. Forget linear time. Use fairy physics. Turn everything inside out. Imagine, for instance the tops of the trees are really the roots. If you're looking at the desert imagine its a lake you're looking at." Those are a poor facsimile of some of his words.

When Mitch finished, men went to the centre of the circle one by one to address the gathering. Some shared bits of their lives, others talked about why they came. One man, who had lived in a monogamous relationship for nine years, talked of the frustration he felt in being constantly told his monogamy was "politically incorrect." He asked for support. Gradually men opened up more. "Let's not take our West Hollywood and Castro Street mentalities and call that gay consciousness," said one. An older man spoke of being buried in the male crotch for twenty years, "a warm place," he admitted, "but in the end not completely satisfying." One man stood in the circle completely naked and began, "My name is David and I like to think I have nothing to hide." He told us that since the age of fourteen he had been doing what medical text books said was impossible: he had learned to fellate himself, and he wanted to share that with people by leading a workshop in auto-fellatio using yoga techniques. Swami Bill, standing at the edge of the circle called across, "you want to teach people how to suck themselves off? You can use the meditation tent for that." Clearly, this was a different kind of Sanctuary.

Others spoke of the importance of rituals. Said one, "We must encapsulate what we find out about ourselves here in rituals, and take those rituals back to our people as a part of our rebirth."

We began to realize that Mitch Walker's five-minute rap had charted our course. Linear time and space disappeared from 40 acres of desert as the Sanctuary zapped into some place outside the earthly continuum. Over fifty men addressed the circle, which ran two hours past lunchtime. But when the sharing was done workshops had been organized on everything from English folk dancing and massage healing to herbal tours of the desert and auto-fellatio, from politics and fairy consciousness to workshops on rape and workshops for "silly-sissies," from mud-bathing to planning a great ritual for the last evening.

As we neared the end, one man said he wanted to go out into the desert and scream to get all the urban hetero-world stuff out of him. "Why go out into the desert?" someone asked. "If you want to scream, scream here."

I am essentially a voyeur, and I can easily use the guise of journalist as an excuse for detachment. I could get into a lot of what people were talking about, but at the same time I have some hang-ups about being silly. Contrary to image, I don't let go easily. The man started to scream. Others started to scream. Soon, three-quarters of the men there were screaming. I was not going to scream. In fact, I was embarrassed. So I sat there with a foolish grin on my face looking around at people.

Then men began to stand and join arms, the circle turning into several concentric circles. This was it. I had a choice — join or be left out. It was easier to cop out, harder to join in. It seemed like I was now trying to escape from that

which I had just escaped to. It made me feel like screaming.

Leaving my cool on the grass I stood and joined the circle. One man began chanting "om," a sanskrit mantra, over and over. Others joined. The circles began swaying back and forth. Dozens of oms erupted into the desert, creating a chorus of vibrations. I forgot myself and began to chant om. I remember looking across the circle straight into John Burnside's eyes. My mind clicked, "How embarrassing, someone's caught me *doing* this!" and instinct said "avert eyes." Instead I forced myself to stare back directly into his, as he smiled back at me. Later he would say, "I shall never forget that fairy look of loving that passed between us."

Out there, under the hot desert sun, on the smiling oasis, I felt good. I also



Sunday mud-bathing in the desert: "Remembering rituals thousands of years old."

felt like I was doing the most crazy and subversive thing of my life.

The term "spiritual" represents the accumulation of all experiential consciousness from the division of the first cells in the primeval slime, down through all evolution, to your and our latest insights of Gay Consciousness just a minute ago. What else can we call this overwhelmingly magnificent inheritance — other than spiritual.

— Harry Hay

(Spirituality = plans, terminologies, ideas of deportment aimed at resolving the painful structural contradictions inherent in the human situation, at the completion of human consciousness, at transcendence.)

— Susan Sontag

In April 1975 Harry Hay, a former member of the communist party and founder of the Mattachine Society in 1952, was writing a letter to a friend. Mid-way through the letter he realised that he was writing about something which had been on his mind for many years. He called this "subject-subject" relationships.

According to Hay, humanity is in crisis because it has not expanded its consciousness away from "persons (subjects) thinking objectively — competitively, opportunistically, and in terms of self-advantage — and begun to think subject to subject, equal to equal, sharer to sharer." Hay uses the analogy of binary versus analogue computers to argue this. The binary computer studies a problem in terms of opposites. The analogue computer studies a problem in three dimensions — it becomes a model of the problem itself, respecting it, appreciating what it has to share. Says Hay, "the old approach has the way of arrogance, with the certainty of conquest taken for granted; the new approach is one of humility with a willingness to live in doubt." And gay people

have a head start on subject-subject thinking.

As voyeurs of adolescent heterosexual mating rites, we learn how men think about and react to women, and about how women think and react towards men. Sustaining us through these years of loneliness and outsidership is our own vision of a perfect lover, about whom we think not as an object as heterosexuals do, but as an equal — a subject. This awareness of our differences from straight boys and girls forms a unique way of looking at the world. As Harry Hay says, "This is the beginning of fairy consciousness. It is of people who got kicked from the nest while they were very young, and had to examine all those things which hets take for granted."

Gay people, according to Harry, are the "small percentage of beings who appeared through evolution to counter-balance a number of prevalent characteristics of the emerging human conformity." Gay people grow up, learning to think subject to subject instead of subject to object as straight people do. "This is the qualitative difference between hetero social consciousness and gay social consciousness."

This "gift" says Hay, the vision of the world through our gay window, must be offered as a service to the non-gay world in the formation of independent caucuses in every radical organization, and, as "gad-flies" we must "constantly challenge assumptions, confront motivations," from the standpoint of subject-subject thinking. And we must do this because heterosexual thinking is forcing the world to the point of nuclear and environmental holocaust.

Hay cautions that we must not anticipate straights liking us — unless they learn to think subject-subject we can hardly expect them to. "Fairy and faggot are het words," says Hay, "especially faggot, which connotes things a het can burn and break at will. But when he calls us 'fairy' he's talking about conditions, attitudes, a way of living he doesn't understand. Fairies can make hets itchy-twitchy. That's good. They can stay that way." But they can also be made to respect us for our perceptual and behavioural differences, and then we can begin to demand laws and customs "favouring us with space and freedom within which to grow ever more expansively in Gay Consciousness."

The letter Hay wrote on subject-subject relationships fell into the hands of Mitch Walker in Berkeley, California. In response he wrote "Gay Visionary Love" and began corresponding with Hay.

Another friend, Don Kilhefner, a prime mover behind the Los Angeles gay community centre, became involved forming a "fairy circle" in Los Angeles. Fairy circles soon spread to San Francisco, Denver and New Mexico, providing support and discussion groups for raising fairy consciousness.

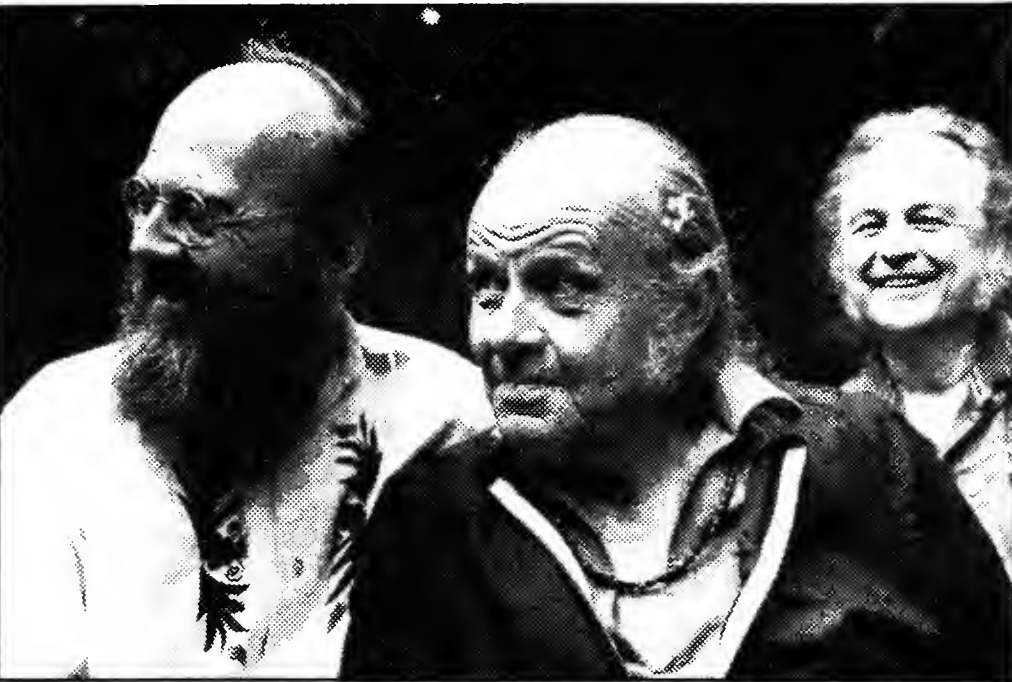
The three men, Harry, Don and Mitch, form a "magic circle which is a triangle," as Mitch Walker describes it. "Harry is the political person, concerned with organization and having a vision to share. Don serves the spirit function of heart space and loving — which means for example, that he took care of food and accomodation for this conference. My function is a certain type of magical spiritual function. I deal with thought and intuition."

If the three men form a triangle, then



share his visions, but Mitch Walker, sensing the time was not right, urged him to wait. In June 1978 Harry and John ran into Don Kilhefner at Baba Ram Dass' (Richard Alpert) mountain retreat in New Mexico. They decided to have the conference in one year's time. "I was still a little hesitant, and sense the time is not perfect, but I gave the go-ahead," said Walker. The position papers on subject-subject relationships were presented at a Gay Academic Union conference workshop in the fall of 1978 in Los Angeles. The workshop was limited to 36 but 80 people showed up. "We started with a sharing circle," said Hay, "passing around a Talisman and asking people to talk. For the academics it became a coming out circle, sharing from the heart."

In early 1979 the Magic Triangle heard



Mitch Walker (above); Don Kilhefner, Harry Hay and John Burnside (l-r): "Fairies make hets itchy-twitchy. That's good. They can stay that way."

John Burnside, Harry's lover, can be positioned above it flitting about on gossamer wings in all directions. "As fairies are wont to do," he would explain.

John and Harry both emphasize that fairy consciousness entails maximizing the differences between gays and straights. "The world we inherit," says Hay, "the total environment, all of our history, philosophy, psychology, culture, our very languages of communication, are totally subject-object in concept, in definition, in evolution." And John Burnside points out that the differences between the subject-object culture and the fairy child begin early, when a child is first "other" and then "not-other."

"There are two steps. As a child, a young fairy feels in the totality of his being his fairy-ness — although he does not yet know what it is. While other boys want to grow up into baseball players, the fairy boy feels no definition of self. He doesn't fit in. But as he grows, he discovers the fairy world in books and paintings. He becomes adept at reading between the lines and picking up clues. When he sees a picture of Michelangelo's David he knows the beautiful cock is for him, not for mom and dad.

"Or, for example, a woman might wear a dress because of fashion, a girl because her mother does. The fairy-child dresses in it because it is beautiful flowing drapery. So in the first stage, the fairy has learned to examine form for content, but he also knows that he is an exile.

"Those little bits of consciousness collect. Later, he will recognize his fairy-ness and that much of the hetero culture is his culture because it is the work of other fairies. He realizes he is the inheritor of culture. That is when he becomes 'not other'."

Harry Hay wanted a conference to

of the Desert Sanctuary. Don Kilhefner wrote, the Sanctuary people were excited, and the conference planning began in May. Fifty to seventy-five gay men were expected. Over two hundred fairies from across the continent showed up.

There was a time when you were not a slave, remember that. You say you have lost all recollection of it, remember... you say there are no words to describe it, you say it does not exist. But remember. Make an effort to remember. Or, failing that, invent.
— Feminist Invocation

Every era has to reinvent the project of "spirituality" for itself.

— Susan Sontag

Fairy consciousness is more than Harry Hay's vision of subject-subject consciousness. It encompasses gay historical consciousness, and a plug-in to a Jungian collective memory which gay men share.

In *Witchcraft and the Gay Counter-culture* Arthur Evans details the spiritual heritage of gay people. We were the shaman, the mystics, the priests of the goddess-oriented, pagan religions of pre-Christian Europe. The word "fairy" has its basis in the reality of gay men dancing around the sacred beech trees in May Day transvestite rituals, the records of which exist in the inquisitorial trials of a lesbian named Joan of Arc.

We were the Berdache among the

Amerindians, and our parents would consider themselves blessed by magic. The patriarchal religion of Christianity joined battle, and through the genocidal crusades and the mass burnings of witches and gay men (faggots!), the last vestiges of matriarchy were destroyed in the middle ages. The European mystical tradition was wiped out. We became sodomites. And troubadours, court jesters, mattachines, painters, poets and men of science.

Years ago, while I was still deeply

in the closet, but violently aware of my homosexuality, I began sending cards at Christmas time to celebrate the winter's solstice — it seemed so much more relevant somehow. When I had gay friends I received cards also celebrating the solstice and thought it an interesting coincidence.

My own isolated path of spirituality had reached the point where I wanted to call myself a pagan, celebrate sun, moon, the order of the planets, as a part of the universe which also encompassed me. I was astonished at the first fairy circle when one by one men began to invoke deities, Pan, Bacchus, Apollo, Diana, Hectare, Krishna, Judy Garland, Walt Whitman. Suddenly I was on the desert with 200 other pagans.

John Burnside and Mitch Walker speak of this as part of the gay collective memory. We are the exemplars of the ancient religions which were matriarchal, nature oriented, and which operated by consensus instead of hierarchy. Said Walker, "We are in a timephase which sees the waning of Tibetan energy and Indian shamanism. These are being eliminated. Fairies have to pick up the tab, and keep these traditions alive." John Burnside adds, "We know the Virgin Mary is really Isis, Diana, the Great Goddess, because we know form for content. Thus we are the custodians of the culture we have all created. Fairies know what they are doing. Straights have forgotten this."

The second day of the gathering, Sunday, mud-bathing was scheduled for the morning. Buckets of water were carried to a dry river bed outside the Sanctuary walls. Forty naked men began coating themselves and each other in layers of desert mud, weaving head-dresses of leaves and twigs. Men hugged, kissed, laughed, and offered to the sun the bodies of each other held aloft by forests of hands. "Those men were not doing anything new," said Harry Hay. "They were remembering rituals thousands of years old."

The weekend was filled with contradictions and dichotomies. Nothing had been organized, but everything worked. The Sanctuary was a Garden of Eden set in the middle of the desert. The desert is barren and cruel, but it vibrates with life: cactus and juniper, blue-winged

"One of the few absolutely safe places in the world for gay people"

At home in the desert with Swami Bill

"I believe in days of hate, and meditate on it. For me to get up loving every day could be boring. I have to release the dualities in me. Sometimes I'm gay, sometimes a lousy faggot. To me this means life — working with dualities. And this is the most radical part of the trip: having ego without dualities. It's time gay people had a place to work on this without being closeted."

The speaker is Bill Haines, a/k/a Swami Dayanand, founder and teacher of the Desert Sanctuary, a retreat or "ashram" in the Sonora Desert, 40 miles from Tucson, Arizona. The Sanctuary began in 1969 as a drug rehabilitation centre. Ten years later, in January 1979, the small community of gay men there rededicated the Sanctuary to its original goal of building an ashrama community. And they decided to make it exclusively for gay men and lesbians, who are often ostracized in straight sanctuary communities.

A lot of spiritual trips have gone down in the years between Jack Kerouac's account of the *Dharma Bums* in the 50s, and the Moonies, Maharishis and new-improved Christs of the 70s. Eastern spirituality has become an integral part of North American culture, whether one

meditates for relaxation, does tai chi as a dance exercise or yoga for health. And for even the most sceptical devotees, the experience offers the off-chance bonus of transcendence.

To some extent, the popularity of Eastern spirituality is found in its exoticism. But it is also seen by many as an alternative to materialism and to the dogmatic, guilt-inducing and irrelevant notions of modern Christianity.

Gay people have several problems with spirituality, and it's no wonder considering what has been done to gays and women by intolerant religion. It is difficult for gays, as members of a sexual subculture, to accept a brand of spirituality which is not sex positive. When an individual first breaks through the Great Taboo of homosexuality, the usual reaction to any kind of metaphysical dogma is to run in the other direction, fast.

But that has not ended the need many gay people feel for a spiritual element in their lives.

As a renunciate through meditation and yoga, Bill Haines lived and studied in India and throughout the Western world. "As a Swami," says Haines, "a lot of people think I'm supposed to re-

nounce sex. But sex cannot be left out of the spiritual trip. In fact, gay men have an advantage. They can start with sex and move into other forms of spirituality. If you ever want to control someone on a spiritual trip, cut off his balls. So many 'paths of devotion' involve sexual castration.

"You don't need a Swami to teach you or tell you that you are enlightened. You do need people to share it, to teach the rituals. We need books for understanding, but you are the book."

Eventually, the Sanctuary people hope to build a permanent community of 30 people and a transient community of visitors comprising another 30 at any given time. Haines notes that the Sanctuary is "one of the few absolutely safe places in the world for gay people."

But because the word "spiritual" has taken on so many bad connotations in the last few decades, the Sanctuary has had a difficult time getting the message across. To Bill Haines, religion is an immensely practical thing, synonymous with culture and community. "We are interested in the creative manifestation of the gay person. You can be spiritual without believing in God. The ultimate end of spirituality is becoming what is."

For more information about the Desert Sanctuary, write the Desert Sanctuary Foundation, Drawer AR, Benson, AZ 85602, or call (602) 586-3834.

scarabs and iridescent lizards, rabbits, and burros and swarms of butterflies.

And amid the discussions of the melodrama of environmental ruin perpetrated to Gaius, the planet earth, we saw how to use technology.

"Francis Bacon, the inventor of the scientific method, was a famous fairy," said John Burnside. "Fairies believe it is important to know what is true, and not just embroider fantasy. In sex, for example, we find out for ourselves while a mortal will go armed with quotes from academia. Fairies know what they're dealing with and avoid self-deception. Out of this was born the scientific method. First, that authority has no validity — either to fairies or to nature. Second, go directly to nature. No fairy ever got sustenance from stone statues of Mary. Fairies would rather have a warm cock. And Francis Bacon came out with this in an age of incredible authority, because he represents our consciousness. Scientific method is fairy consciousness taken over by the mortals because it was a powerful tool to make money and war. Fairies make these gifts of our things but we must be careful to whom they are given."

Use the technology were words which kept buzzing in my head as I looked at the fountains and fish pond and pool at the Sanctuary, when I saw a man dancing to Hindu classical music coming from a cassette dangling from the branches of a tree, when I watched every night a giant toad come up to the dining hall and wait below an outdoor light bulb for the moths to drop.

John Burnside is a fairy physicist, and the highest achievement of fairy technology is his invention. It's called the mmetricon, a projecting device which employs a basic slide projector to cast the images from kaleidoscope cylinders onto a screen. John Burnside is not the first to attempt this, but he is the first to succeed. One cylinder, when attached to the projector, uses the colours and shapes of pieces of glass for the image, just as a child's kaleidoscope does. Another cylinder allows the use of an ordinary slide photograph. Only a 60° triangular portion of the slide is projected, and duplicated six times into a circular symmetry. As the slide is moved through the cylinder, the images of colour and shapes move in the circle, like an ever-changing mandala. In colours which merge, jump out, suck in, and merge again, one has the sense of watching the creation of the universe over and over in blazing Technicolor. The audience falls silent; occasionally someone gasps in

astonishment.

"It is a fairy instrument," says John, "because it is an assemblage of optical devices which widens the human capacity for taking in beauty, magnifying aesthetic power."

That is how to use the technology.

Saturday night. Ninety men spread their sleeping bags around the sides of the pool as Murray Edelman, a man with 10 years experience in gay liberation, gestalt, radical therapy and psychic work leads them on "A Different Kind of Night at the Baths." Focussing on collective energy instead of individual isolation, men are encouraged to touch, to know each other's bodies. A few hours later one man called it "the best orchestrated orgy I've ever been in." But with one important difference: it encourages knowing with being sexual.

Sunday. After the ritual mud-bath, preparations for the great ritual to be held in the evening begin a buzz of excited activity. Sitting under the weeping willow by the fishpond, the silly sissy workshop convenes. While feminine-identified gay men talk of their struggle with forced psychiatric treatment, their isolation from their families and their victimization by straight men, and masculine-identified men lamented that yes, they were able to pass for so long as straight, but they had lost so much of the sissy-child, and badly wanted to plug into their femininity again.

Others spoke of how they passed by being silly — entertaining straights with humour, thereby gaining acceptance. "It's my work," insisted one person. "I make them laugh, because they need to, and don't know how." Others spoke of how being silly allows them to survive a world which grows steadily more insane.

The cruel world of the school-yard at recess is an experience common to many gay men, hidden and suppressed in the current clone/macho culture which seeks to mimic that which at one time oppressed. Said Harry Hay, "The torments and taunts of the straight bullies hurt us greatly, but we must not deny our sissiness or it will continue to hurt us. We must admit it, and appreciate the young boy-sissy for what he was, and what he is — something which has tendons of steel and endures like granite." Sissiness is powerful, the silly sissies decided, and silliness is one of the most powerful aspects of it.

By Sunday afternoon most of us were in a dream state. "I feel like I'm in a wonderful world where marvellous things keep happening," said one person. A slow progression passes of men in togas, sarongs and flowing robes, playing flutes, drums, tambourines and a mandolin. A beautiful man with long blonde hair comes skipping down a path

in a flowing skirt, his face painted with a rainbow set in a deep blue sky of forehead and chin, and he dances triumphantly before them.

In the evening men ground pastels into dust and mixed them with water and we painted ourselves. A long procession marched down to the site of the Great Ritual, and formed a circle around the altar of candles. Deities were invoked, and two circles formed, one circling around inside the outer one, each man stopping to kiss and hug and hold each man. In the centre musicians played and dancers celebrated. Suddenly, at one side of the great circle, a white bull appeared, drawn by the noise of 200 fairies celebrating the Great Goddess, Diana, an almost full moon hovering over us in the desert sky, and then in a burst of fireworks the bull ran off.

"This," said someone, "is a turning point for our people, an intensification, a lens through which energy gets focused and clarity achieved. We are defining our relationship to the planet."

The witches were burned, Amerindian culture was wiped out at Wounded Knee, and since the "Age of Enlightenment" the West has been gripped by the tyranny of rationalism. But there are areas of human behaviour and endeavour which defy attempts at analysis by conventional Marxism, fossilized religion and rigid philosophies. How rational are our needs to love, and be loved?

One need only look at the emotional control which certain ideas have over people. In Eisenstein's film "Ivan the Terrible" the Boyars urge Ivan not to make certain reforms and cry of the terrible calamities to befall Russia should the "natural order" of things be changed. This is the nature of reactionary conservatism — it is superstitious, not rational.

And just as the ancient Mayans executed the losing team in their ritual ballgames, the man I met in Texas who believed in "judge, jury, and executioner" is seized of a notion that those who don't play by the rules — criminals and the countercultural people — should forfeit their lives in the ritual of capital punishment, or the ritual of queer and hippie bashing. Making money is the sacred game.

The human need for metaphysics — or the meta-rational as Harry Hay calls it — finds its expression through aspects of popular culture. The hero of the vampire movie is the scientist who sees through the detached objectivity and amoral rationalism of his own profession. A third dimension of analysis is needed, beyond ideology and institu-

tional religion, which can enjoin and view the spiritual realm of human life with the political, in a way which addresses the immediate problems of nuclear and environmental holocaust, one which can define "our relationship to the planet" and to each other. The "Boyars" of today must be shown a positive alternative to their superstition. New Age Politics, which postulates a new worldview in the merging of Western political thought with Eastern metaphysics, has already spoken of this.

The tyranny of rationalism can slice metaphysics away from the battlefields of "serious discussion," but — impractical questions concerning the existence of God aside — the human need for spirituality, for a relationship to the mysteriously existing universe cannot be ignored. The Spiritual Conference for Radical Fairies was a project to reinvent gay male spirituality, and in turn the manner in which gay men relate to each other. And by its nature that spirituality will be a reflection of gay male history and culture. Male gay liberation has forgotten these things. The fairies have not.

And what the fairies did forget, they are remembering. During the weekend in Arizona gay men looked each other in the eyes and smiled instead of glancing quickly away. Muscle queens painted their faces while sissies led the processions. Along with joy and laughter, men cried too, and found themselves in the centre of dozens of men reaching out to comfort each other.

Anarchy worked. There were no leaders. Nothing specific had been organized. "But the fairies took over," John Burnside said, "as fairies are wont to do."

One man arrived at the gathering late, on the third day, and stayed only one hour. He is reported to have said, "There's something going on here I'm not part of, and I can't step into it halfway. The energy is too high."

Eventually, the rest of us had to leave too, to go back out there where the billboards scream and where a new Chevrolet can drive your troubles away. Back out there where Amerika craves to enslave like an addictive drug.

We took with us a dream, which had become an idea, which we had seen work. If the masks had to go back on, at least we knew that now they could be taken off.

At the end, a small miracle. As the last cars and vans pulled away from the Sanctuary, a rainbow appeared, stretching far across the desert. □

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Robin Hardy is a graduate of Dalhousie Law School and a former member of The Body Politic collective. He has recently fled to a life of domesticity in The Beaches, Toronto.



It gets harder to believe all the time, but there was a day when I was 24 years old and a graduate student at Yale. Which would have been quite bearable had I met a freshman whom I considered charming.

What is charm? One can take the negative view, and many have — to charm is to bewitch, and behind witchery we well know, is the Devil. But a positive view need not be heretical: it's love that makes the world go round. Aristotle thought so. And love uses charm, personal charm, to call attention to itself. But then, I am speaking of a time when all this was no excuse, a time when charm was not permitted, or rather when the freshman was permitted to be charming but when I was not permitted to be charmed. He could throw me the ball but I must not catch it.

Since I *had* caught it, however, I must now take care no one sees me ball-in-hand. Had even Fred — that was his name — actually seen me catch the ball? or could he perhaps tell himself that it was some other ball, thrown by another, or a ball I just happened to bring along with me that afternoon? No simple matter!

One well-known gambit of Eros is to steer the conversation towards sex even while pretending the subject has no bearing on ourselves, but my relationship with Fred remained so tenuous that sex never got mentioned at all. All that got mentioned for a while was things like the weather. At some point I elicited the big news that Fred was a freshman; at another point the even bigger news that he hailed from Topeka, Kansas. And perhaps both of us felt that the danger area had been entered when I asked where he was living and volunteered for my part that I was to be found nightly in the Hall of Graduate Studies. The ultimate question posed by Western Civilization — My place or yours? — might then have seemed to hover, and a conspiracy to commit the gravest of all crimes, with ivy if not vine leaves in our hair, might have seemed just round the corner.

Alas, it was not. I would seek Fred out in public places, and say Hi, and he would dart his charm back at me, but one day he must have "got the idea," because after that he would smile less, or not at all, and slip away before those Hi's could be uttered. "I am really going to have to talk to this boy," I was saying to myself, without knowing what it was I could say, when a letter came in the campus mail from the Dean of Freshmen. It said that a freshman, naming Fred, had complained to the Dean that he was receiving unwelcome attention from me. Might the Dean suggest, then, that his ward Fred be spared such attention in future? That was all. No accusation. No mention of the hovering crimes against nature. It is probably the mildest communication I have ever received on a non-mild subject, a masterpiece of gentlemanly tact, worldly wisdom and WASP reticence. And it had the intended effect: it scared me out of my wits.

"You should have gone straight to that Dean," this is 1979 speaking, "and said you liked Fred and it was none of his damn business." But it was 1940, so I went to the bathroom, felt I was going to vomit, and actually did have diarrhea. Rising like vapour from the toilet came the decision never to see Fred again — as if I *ever had seen him!* If we bumped into each other on the sidewalk, I would turn away.

And so it was. And for a considerable period, I limited my sex life to solitary masturbation. A spiritual victory: I had more time for study and could walk

away with the prize for the best doctoral thesis of the year.

How far had I come? As far, I think, as to receive a keen impression that, if Society let me, I could love members of my own sex. Society, I gathered, would not let me. But I was not at the end of my rope because I had also received a keen impression that I could love members of the "opposite" sex. And it seemed as if Society had given its stamp of approval to that in advance, had promised, indeed, to confer every kind of

they will in turn be generous on one point and refrain from questioning the ideology. This means that they must accept their inferiority either as fact or as unquestioned assumption, which is to say that they accept "I know my place" as their motto, whether they actually feel they know their place or merely fear for their lives should they say they don't. Oppressors don't mind about the metaphysics provided everything goes according to plan. Blacks whom South Africans call Cheeky, whom Southern

more hate than the women.

But one should not minimize women's hatred of men; it goes back to the beginning of time. Men can cry: Don't blame us for what our ancestors did to you! Whites say this to Blacks, but the crime against the Africans goes only a couple of centuries back, while the crime against women has been traced to the point in time when Eve was refused a mother and given instead two fathers, her husband and the Old Yahweh, the original Supermale.

As all slaves have prayed for the annihilation of the masters, so women have prayed for a world without men, a paradise supervised by the Great Goddess and occupied by an Eve with no husband and not a rib to spare. If the Great Goddess has not answered their prayers, it is because She knew no way — or wanted to know no way — of enabling women to beget just women, or of enabling women to give birth at all without the help of men. Impasse.

Or not? Someone — some female — must have thought not when she proposed that the man's help could be limited to those few minutes when he gets an erection and has an ejaculation and impregnates the female, and that the male fruit of such encounters could be destroyed. Implicit in the proposal, obviously, is a manpower pool elsewhere for future copulations. These men are The Enemy, and may only be fucked after we, the women, have defeated them and put them in shackles. Such is the Amazon Solution.

No one knows who the female was who first proposed it. But I know it was not the Great Goddess. *The proposal is against her principles. The principle at the basis of Amazonism is all-male.* It must surely have been funnelled through to the women by a female thoroughly brainwashed by men, some super-"realist" who thinks of violence as "the only language they understand." Our Western "statesmen" talking about the Russians, or vice-versa. The paranoid style is appropriate: the style is the man. Or woman.

What resentment can ever match the resentment of men by women? Only the resentment of women by men. Both parties have so much to resent. And the resentment is so deeply rooted in history and pre-history, has been handed down almost reverently for so long from one generation to another.

Yet nothing good can come of it. Are we put on earth merely to dominate or be dominated? If so, the end is clear and by this time in sight: destruction of the earth and ourselves along with it. But no!... "we are put on earth a little space/That we may learn to bear the beams of love." At least, human beings have sometimes managed to believe this. I think they always need to.

Blake's words do not imply that it is easy. To give up the wish to dominate would be to give up all defensiveness, to stand revealed as defenceless, totally vulnerable. This, it might well be concluded, is to ask to be dominated. I would prefer to say: it is to *risk* being dominated, but to achieve a degree of trust which guarantees that the risk will be taken. □

Excerpted from the preface to The Fall of the Amazons, to be published this year with Lord Alfred's Lover and Wannsee in the volume Eric Bentley Plays by Horizon Press in New York.

Lord Alfred's Lover, which first appeared in the Canadian Theatre Review, will be opening at the Center for Theatre Research at the State University of New York at Buffalo on April 24, with Eric Bentley directing. For information, call (716)831-2045.

Eric Bentley: On hating the opposite sex

"What resentment can ever match the resentment of men by women? Only the resentment of women by men." Excerpts from the preface to *The Fall of the Amazons*.

congratulation and reward upon proven and consummated heterosexuality.

When Yale drove me from the New Haven streets and quadrangles into its own library stacks — for me, another form of romance — I was led by luck or fate to the works of Nietzsche and Strindberg. Oh yes, I had already seen real life's war of the sexes. My own parents fought it unremittingly, as did various uncles and aunts. Still it was a shock to find that exactly the same thing had been going on decades earlier in Germany and Sweden. Even more awful to contemplate was the *argument* of these, the two great misogynists. At the very least, one realized that the Great Sexual War was by no means limited to Germany and Sweden or to recent times.

How far had I *now* come? To realize that the same Society which had banned my love for the same sex, had placed on my love for the other sex a heavy and enduring curse. What kind of Society was this which forbade the love one felt, and then placed a curse upon the kind of love it was commending and subsidizing?

William Blake says we are put on earth "that we may learn to bear the beams of love," but the conditions of our life have made this quite difficult since, in all the history we know, men have been the masters and women the slaves.

Whenever there are masters and slaves, the former will propose and impose an ideology. It will be the one ideology of their culture. It will begin by declaring that slaves are an inferior species, and it will go on to generously venture that no one — no master — will hold this inferiority against the slaves if

American Whites have called Uppity, are to be discouraged and eliminated so that Uncle Tom may be the name of every Black alive....

The Uncle Tom pose is hard to sustain, however, and *homo sapiens* does not sustain it indefinitely. Nor does woman, the slave of the sexual wars. The revolt of women over the course of the past 100 years is the most prolonged and insistent of all the slave revolts, but to say this is only to underscore that, to modern men, every woman has been a potential Nat Turner in a slave revolt that seems never to be over.

Many men, it will be said, have bowed to feminism as to the inevitable, but one would have to be naive to assume that such men are usually good losers. On the contrary, they take their resentment with them, and will never forgive the women for what has been a series of setbacks and humiliations and may prove a definitive defeat.

Do men hate women more than women hate men? Probably. For, though women, being the vanquished for so long, had the more reason to feel hatred, hatred is not a matter of reason. And something had happened to blow the glowing embers of male resentment into a blazing conflagration of sheer hate. The men had been fooled by the women's Uncle Tom act. They considered themselves accepted, recognized as the Master Sex without cavil or mental reservation. But now they know the women were only biding their time. Women have become the equivalent of the Red Threat on the international scene. Safety is sought in the preponderance of weapons. And if it is not always easy to have more guns than the Russians, the men will, I think, find it possible to harbour

Diamond studs: the politics of baseball

Because it was noon and June and the sun was full, most of us took off our shirts after the second inning. The score was 3-2, their favour, and they had two outs. Knowing the batter for his strong arm, George motioned me far back in the field, and though I watched every pitch, here at the game's edge my mind kept focussing on the huge shadows of the black maples that cluster on the hill at the south end of the park.

Green thoughts in a green shade? Say rather, thoughts of gay baseball. This Cabbagetown Group Softball League, which I'd recently joined, was impressing me with its size, organization, complexity.

Between April and August, 1979, Toronto's Cabbagetown Group Softball League (CGSL) involved 170 members. Most of them were meeting twice a week for games, practices, bureaucratic or social occasions. The League's cash flow was around \$10,000.

The 1980 season, shifting into gear this month, will be of similar magnitude, plus the following special events:

April: it will host a four-day meeting of the 60-person planning conference of the North American Gay Association (NAGA), representing gay leagues in seven other North American cities.

May: it will send one or two all-star teams to the Wreck Room Classic, an invitational tournament in Milwaukee.

July: it will host the Canada Cup tournament in Toronto, with teams from at least three American cities playing over two days, and a full roster of social events besides.

August: the League's championship team goes to the fourth Gay World Series in Los Angeles.

Beyond all this, the season will include several large fundraising dances and advance planning for the fifth Gay World Series, which in August, 1981, will bring perhaps 1,000 gay visitors to Toronto and cost about \$20,000.

"Why would you encourage gay people to join CGSL?" I ask the chairperson of the special events committee that oversees all this. "Have you got two hours?" he replies.

"This will be my third season with CGSL," he says. "The first year I needed an outlet from frustrations. I found myself in the bars too much: a sober me went out, and a drunk me came home. Baseball was excellent exercise, and by the end of the season I'd found a new bunch of friends. New ties, sharing a new interest. I'd never played baseball in school. I had a desire to try it."

Jack De Luca, CGSL Commissioner: "People say that if it weren't for the League they'd still be sitting at home depressed. One of our big objectives is to bring them out, welcome them, make them feel at home."

CGSL, its leaders stress, is "member-oriented and democratic." Open to anyone who wants to join, including women, including even straight men. Last season one straight man played, as did one woman. This year, an effort is underway to encourage lesbian membership. (Toronto does have a number of lesbian softball teams, but I've been unable to find out much about them. Can you help?) Also this year, a series of four

Wednesday night skills workshops are planned for new members who know nothing, or next to nothing, about softball: to teach the basics of batting, throwing, catching, rules, strategy.

Members join the League, not individual teams, and are placed on a draft list. The 12 team managers, elected by the membership last year, then choose their teams from this list. The teams are made up anew each season. The constitution requires, furthermore, that any member present at a game must be allowed to play at least three innings: no one in CGSL will be an unhappy benchwarmer.

But you don't have to play ball to be a member. Social events planning and other activities are always underway far from the diamonds; umpires are always needed, and CGSL will gladly train you to officiate.

The League prohibits team sponsorship by business establishments, which distinguishes them from most American teams where the links to individual bars are close. Around 12 per cent of the CGSL budget comes from business contributions, but these are made to the League as a whole.

A member pays \$10 to join the League, and then may pay from \$10 to \$40 for the uniforms that most teams decide to wear for that smart look on the field. ("We're gay men, after all," one player grins.) The League supplies bats and balls, masks and other equipment for officials, so you need only to buy your own glove.

CGSL was born in 1977, with four teams. In March, 1979, it was one of five leagues which met in Los Angeles to form the North American Gay Alliance, an umbrella of leagues that sponsors the annual Gay World Series. During the Series in Milwaukee last September, NAGA elected a Torontonian, Warren Shepell, as its Commissioner, and chose Toronto as the site for the Series in 1981.

Warren Shepell is proud of Toronto's

leadership. He points out that the self-financing system of the CGSL is being studied and increasingly adopted by American leagues who are frustrated by the tight bonds with bar-sponsors.

Shepell: "Gay sports create gay pride. They allow a person who has not had a good feeling in the area of physical competence to acquire physical and interpersonal skills."

Several new leagues are considering joining NAGA, Shepell points out, including one in Vancouver which had four teams last year, and this year will have six. There is also a league just getting underway in Montreal.

It's rather ironic that as Toronto's CGSL has become an international leader in gay baseball, some of its members resigned last fall to form another league, the Riverdale Softball League. The split occurred on the occasion of a vote to link CGSL officially with NAGA, but those who left stress that this dividing issue was not the sole one. A very different concept of gay softball, they point out, is emerging in their new structure.

Barry B was an original founder of the CGSL, its first Commissioner, and is now Assistant Commissioner in the Riverdale group. "We want to de-emphasize the *gay* and emphasize the *softball*," he says. During the first year of CGSL, he points out, each team played 21 games; last year, because of its size, each team played only 11 games. "Here I was in a softball league, and wasn't playing nearly as much ball as I wanted to."

Personal antagonisms are still running high over the split, and opinions differ strongly over whether Toronto can or should support two leagues. Their structures, perhaps, best demonstrate their differences. In contrast to the CGSL's member-oriented policy, the Riverdale group wants to keep bureaucracy and centralization at a minimum in order to "become more competitive in

the long run." It will give most operating powers to the team managers; a manager may choose his own team, and, if necessary, dismiss a team member; there will be a draft only during the first year, and after that the managers will woo their own players; teams will remain largely the same from year to year. "This way you can build up a team," Barry explains.

"We want no interference from the League within each team. It seems like a hard line, but it's in order to get this competitive spirit we want. We'll be more like the professional leagues."

The Riverdale League will not allow women or straight men to play. How will you know if a man is gay? I ask. "It's the sort of thing you intuitively know."

Unlike CGSL, Riverdale will not have a detailed constitution, nor will there be a large central budget. Managers, Barry says, will be free to seek bar-sponsorship of individual teams if they wish to do so.

"It's healthy for the gay community to have two leagues, to have a choice. We can be criticized as being brutal or ruthless, but we'll be building up good teams." He sees the CGSL as a "social with softball," and the Riverdale League as offering "serious softball." To which one CGSL member replies, "we offer serious softball, but the social aspects as well."

Within CGSL, debate continues over how public the League will be, how prominent a leader it will be in the gay community. Jack B, another original member, hopes it will become increasingly less internally focussed and more visible to other Toronto gays. "Playing ball isn't a macho thing," he says. "What's important is that it generates a lot of self pride." He says that his involvement is assisting him in coming out, and says that "probably in two years you can use my full name for an article like this."

In general, the CGSL may agree, if cautiously. When a membership vote was taken last summer on offering to sponsor World Series 5, the ballot made clear that this *might* bring the League into a new public visibility. Already tentative contacts with municipal and federal governments were being made, and although there will be no attempt to attract the straight press, they may come uninvited. The issue is especially sensitive since perhaps one-fifth of the League's members are schoolteachers, and there is no "sexual orientation" protection yet in teachers' contracts or in the Ontario Human Rights Code.

When the vote came in, representing about 60 per cent of the League, only four ballots said "no." Ninety-five per cent of those who voted said "yes."

It seemed a risk worth taking. □



Membership Information

Cabbagetown Group Softball League (deadline, March 21), Box 42, Stn L, Toronto, ON M6E 4Y4.

Riverdale Softball League, c/o John Williamson, 40 Isabella St, Apt 305, Toronto, ON M4Y 1N1. (416)924-4738.

OurImage

Rushes by John Rechy. Grove Press (Random House in Canada), 1979. \$12.

The Lure by Felice Picano. Delacorte (Doubleday in Canada), 1979. \$12.

Two recent novels are set in the gay ghetto and raise questions about our culture, real and imaginary.

Rushes is John Rechy's first work of fiction in some years, and is, in his words, an attempt to "deal in full" with a number of disturbing aspects of the ghetto — above all with violence and S&M, with societal oppression and self-oppression.

The novel depicts a night at the *Rushes*, a macho bar on the Manhattan waterfront where "fats, fems and over-35s" are not admitted. Four friends encounter and talk, and through them we become exposed to the social dynamic of the bar. Would-be Village People pose along walls painted with porn and graffiti. Observing rigid rules of cruising, they periodically move in and out of the back room to fuck. As the evening — and the book — drag on, activity becomes more frantic, the men more desperate.

This sexually-emancipated atmosphere is penetrated by a number of alien characters: a wealthy woman fashion designer come to ogle a new lifestyle, an adolescent just coming out, a drag queen, and — in the streets outside — roving queerbashers. The designer is treated harshly, both because she is a woman and because she is a voyeur. The drag queen is despised: not up to the standards of fag masculinity as established by the "new homosexuals" — as Rechy despairingly refers to the make-believe working class habitués of the bar. One of them, Chas, tries to take the adolescent back to the pool table and piss on him — a baptism that will initiate his coming out. "It's what he wants," Chas insists. Endore, a journalist and the most developed and sympathetic character, intervenes and sends the boy out of the bar, anxious that his first sexual experiences take place in less ugly and cynical circumstances. The activities of the queerbashers are for the most part ignored by the men in the bar — or, if you like, they're reproduced in a number of S&M rites later that evening.

It is these peripheral characters that give the lie to the sexual freedom of the bar. "The revolutionary defiance of public sex as civil disobedience," Rechy said recently in *Christopher Street*, "is drained in the safe imitation places; what occurs there are mere rituals to our oppression." The straight voyeurs are as much "sniffing out our freedom" as they are slumming in the ghetto they've created for us. Is this the legacy we leave to young gay people, a world in which, as Rechy points out, "we can't experience sensation unless it's with debasement or with pain or with drugs or in mobs"?

Rechy is understandably outraged. But his novel, I'm sorry to say, is almost unreadable. *Rushes* attempts to explore the connections between the act of violence and the image of violence; between pornography and art; between the dominant and the submissive. But Rechy's artistic pretensions and characteristically mannered prose are out of control. The novel sags under the weight of Catholic imagery and the author's relentless impulse to aestheticize and ritualize human action. There are moments of redemption (to continue the imagery), such as Endore's confused realization in the final chapter that his desire itself is bound up with the social relations of the bar — the very relations

John Rechy



Felice Picano



CULTURES UNDERGROUND

which he finds unsatisfactory. Yet it's as if these moments occur outside of the text, in spite of its form. *Rushes* is an admirable task botched.

An artistically more successful, albeit far less adventurous novel is Felice Picano's *The Lure*. It's a stylishly written and amusing thriller, set — again — in gay New York City. The plot is not unlike that of *Cruising*: Noel, a straight sociology professor, is witness to a murder. The police suggest he become bait for a mob-connected killer suspected in a number of slayings in and around the gay ghetto. Noel needs to write a monograph of an exotic tribe or culture, so, consenting, he puts on a plaid shirt and, as he says, "goes native." The mystery plot takes the requisite number of twists and turns, and by the end Noel is no longer feigning to be a queer — he's become one.

It should be remarked that the chi-chi set Noel falls in with is the rather special one of gay folks who can afford to live in high-tech lofts, snort mountains of cocaine and spend most of the summer on Fire Island. Is this an honest depiction of our lives? Some of our lives, no doubt. Or — more accurately — all of them, to some extent. Perhaps that's enough. But some questions remain. Much of a gay novelist's task is taken up merely with recording, in an imaginary way, aspects of a culture that have never been recorded. Picano has remarked elsewhere that a gay man in Manhattan has very little in common with a gay steelworker in Michigan. He's probably right about that. What they share psy-

chologically or biologically, they might very well not share culturally, or even socially. Is there, then, such a thing as a gay culture? I would argue there is, but that it is something more complex than a quick look at the Castro or West Village scenes would suggest.

Ghetto culture is not a given. It has a history, and like all cultural formations it is socially and economically determined. But neither is ghetto culture — and here's the point — simply the expression of one gay lifestyle existing alongside many others. It is the expression of the dominant, hegemonic, gay lifestyle. Thus the privileged setting of *The Lure* is as familiar as it is remote, for in it we recognize an experience that, as gay men, we're supposed to identify with. But Picano's novel is not aware of its function in this regard: it takes for granted its place at the centre of gay culture without acknowledging the plurality of that culture. To the extent that Rechy is more aware of the dynamic of the ghetto — the way such things as class, gender and race determine its complexion — his novel is more honest, more "realistic."

We cannot ask a gay novel to render the multiplicity of experiences of homosexuals in North American society. But we can ask that it have a critical attitude toward the aspect of our culture it treats — an attitude that examines rather than assumes, that is aware of the connections between people's lives and society as a whole.

Alexander Wilson □

Nights in the Underground by Marie-Claire Blais. Translated by Ray Ellenwood. Musson, 1979. \$8.95.

The growth of the lesbian-feminist community is a recent phenomenon. Since its presence seems such a *fait accompli*, and popular memory is so short, we need to be reminded of that growth and to gain a sense of the community creation which went into it. This is what *Nights in the Underground* provides.

Blais's newly translated book studies women who represent the lesbian past, present, and future, through the eyes of Geneviève Aures, a Parisian artist working in Montreal. Here, in a bar called the Underground, Geneviève meets the usual disco-dykes and one unusual one: Lali Dorman, a cold beauty who processes a series of lovers with benign indifference. She fascinates Geneviève.

After focussing on the affair which develops between these two women, the novel turns in its second half to Geneviève's relationship, on her return to Paris, with Françoise, an aging martyr to self-oppression. Deserted by her wealthy husband but afraid of revealing her lesbianism to friends or children, Françoise leads a fragmented existence. She meets women in a faded, 30s style bistro — like herself, a remnant of pre-war lesbian Paris. Unexpectedly, Geneviève and Françoise form a relationship which, at the close of the novel, looks like a success: Françoise promises to join her in Montreal in the spring.

Between these extremes of personality and lifestyle, Blais presents us with Léa's Place, a lesbian feminist restaurant-bar-theatre, also in Montreal. But, in contrast to the Underground, the women who frequent it relate in caring and distinctly contemporary ways. Geneviève returns to this milieu in the spring, and we presume she will introduce Françoise to it.

The weather matters here. The novel's opening scenes in the gloom of mid-winter Montreal give way to the grey half-light of a late-winter Paris, and the final scenes in Léa's Place are anticipating the Canadian spring. Blais has linked her story of various comings-out to the seasonal cycle — an archetypal occupation hardly new in the Canadian novel. The Montreal winter becomes almost physical. It clings to the women as they escape into the Underground's warmth. It forces them together: "You want to come to my place to get warm?" It lurks outside the disco too, in unremitting hostility. But when the women move to Léa's, it falls away and loses its chilly force. The novel thus links the women's coming out to the opening of winter into spring.

The process isn't easy. Lali and her unfeeling passion must be left behind, like blizzards. Françoise must be cured of her self-destructiveness and self-oppression. Blais brilliantly accomplishes this particular portrait of agony being cured.

Indeed, Blais's special gift as a writer lies in her ability to convey the most delicate nuances of her characters' psyches. The only one we have no fix on is Geneviève herself. She is detached and transparent, we do not see her as much as we see through her into every detail of the novel. Not only does this create the haunting effect so characteristic of Blais, but it grants a detachment necessary for a historical perspective.

Nights is an important work, optimistic without being facile. It does not proselytise for any one view of lesbian society. Léa's Place is not presented as a bright setting for a lesbian millenium; rather it, like the spring softening, seems as certain as natural evolution.

Of the differing periods and values represented in this book, Blais makes no judgments for one over the others. She leaves that to the reader, and thus increases the power of her first lesbian novel.

Jim Tennyson and Mariana Valverde

The accompanying drawing is one of five which Mary Meigs (right) has done as illustrations for *Les nuits de l'underground* by Marie-Claire Blais (left). They are published in the current issue of *Exile*, Volume 6, Number 1 & 2.

Along with the drawings, *Exile* has published an excerpt from Mary Meigs's *Lily Briscoe, A Self-Portrait*, covering her fourteen years of intimacy with Blais.

It is, quite simply, one of the most painterly and delicate verbal accounts anywhere of a long-term lesbian couple. Or, at points, triple. An extended sequence describes the fluid, moving relationship that Blais and Meigs had with Barbara Deming.

"Barbara's departure to live with her new friend set us free, but not, as I supposed, free to love each other at last."

"Almost as difficult as arriving at the inner truth about someone," writes Meigs, "is to arrive at the truth of a face." And yet her lines, again and again, capture some telling detail about Blais: details that tell a truth while guarding the secret of Blais's "I am."

For this account of their "odd fidelity," order the issue from *Exile*, Box 546, Downsview, ON. The price is listed as \$6.



BOOKS

Gay without the dirt

A Way of Love, a Way of Life by Frances Hanckel and John Cunningham. Lothrop, Lee & Shepard (Gage in Canada), 1979. \$US 7.95.

"A Young Person's Introduction to What It Means to Be Gay," as this book is subtitled, has been inevitable for at least a decade. It's surprising it hasn't already been done and gratifying that these two members of the American Library Association's Gay Task Force have done it so well. Without condescension toward either audience or material, the book rarely lies or relays those cloying half-truths endemic to the guide-to-the-young genre. Its sins are of omission.

Like many another recent book on lesbians and gay men, this one proceeds largely in the words of interview subjects and correspondents to the authors, who continue the conversational tone through the rest of the text. They treat such genuine youthful concerns as what the words "gay," "homosexual," "lesbian," "transvestite," "transsexual," etc., denote and connote, how to tell if you're gay, and relating openly with family and friends. There's a chapter of advice about where to go for support and how to test the waters when asking for it. Another is on the genitals and basic sexual activities; another on sexually transmissible diseases; still another on laws about the sexual behavior of gays and of minors. Each is concise and evenhanded, but none outdoes the 14 astonishing pages of the ninth chapter, an exemplary outline of Euro-American gay history "From Plato's Academy to the National Gay Task Force."

Unfortunately, also like many other recent books on gays, this one gives no account of what gay liberation is, let alone its distinction from the gay rights movement, except for the white lie that "allowing each of us to act on the whole range of our feelings is what women's liberation, men's liberation, and gay liberation are *all* about" (emphasis added). Still, Hanckel and Cunningham do not try to sweep gay liberation under the magic liberal carpet of gay rights, and they do drop hints at what it might also be about by mentioning Emma Goldman twice and urging readers "to become informed about current feminist issues, which affect all of us," at the end of a paragraph on 19th century feminism shoehorned into the otherwise disinterested ninth chapter.

No doubt hospital administrator Hanckel and librarian Cunningham well know and hew to the limits of what their straight and straitlaced colleagues will bear when selecting a book for use in adolescent counselling or in public and school libraries. In view of the truthful warning, "adult gays tend to avoid any social contact with minors because of the possibility of being charged with contributing to the delinquency of a minor," however, it's a pity they couldn't have stretched those limits and included a journal so committed to gay boys' advocacy as *Fag Rag* in the list of suggested further reading.

So the presentation of gay liberation is clostely — a grave but not incapacitating fault. Considered merely as an introduction to common gay lives and activities, which is its primary intent, the book suffers more from failure to mention cruising grounds, tearooms, and hustling. These will continue for some time to be the way many gay boys begin their adult sex lives, and they deserve the coolhead-

ed discussion Hanckel and Cunningham seem able to give them.

Other matters need "dirtying up" too, for example the perfunctory warnings about drugs, which I suspect many youths won't heed since the authors don't recognize the pleasures of moderate drug use. And the comment that "there are no external symptoms" of hepatitis ignores the dirty yellow fact of jaundice.

Nevertheless, I wish this book had been around when I was 12.

Ray Olson

Auden the elusive

W.H. Auden: The Life of a Poet by Charles Osborne. Harcourt Brace Jovanovich (Academic Press in Canada), 1979. \$20.75.

"All I have is a voice," W H Auden wrote in one of his most famous poems. That voice — simultaneously intimate and aloof, vulnerable and self-assured, playful and serious — altered the course of English literary history in the 1930s; and, in its transatlantic accents, came to exemplify an Anglo-American style of intellectual lyricism. The man behind the voice was equally fascinating, and despite Charles Osborne's splendid new biography, he remains as elusive as his poetry.

The actual events of Auden's life are not elusive, and the great virtue of Osborne's book is that it outlines them clearly and fully. Born in 1907 to loving parents, Auden enjoyed an idyllic childhood. In 1925, after public school, where he resolved to become a great poet, he entered Oxford. Almost immediately, he established himself as an awesome figure dominating his contemporaries and tutors alike. At Oxford he confirmed his

homosexual nature and tended to have affairs with friends like John Betjeman, Stephen Spender, Richard Crossman, and Christopher Isherwood, "almost as an extension of their friendship."

With the publication of *Poems* in 1930, he became famous. The angry young men of their time, he and his associates in the "Auden Gang" brilliantly documented the intersection of the public and the private in an intensely political decade. Osborne portrays the English Auden as an amusing poseur, a precocious leader, and an astonishingly accomplished poet.

In 1939, disillusioned with Communism and with England, Auden emigrated to the United States. Soon after his arrival, he reverted to the Anglo-Catholicism of his childhood, and he met Chester Kallman, an eighteen-year-old college student who was to become his lover, collaborator, and friend until the end of his life in 1973. A few days after their meeting, Auden presented Kallman with a copy of Blake in which he inscribed some lines from one of his poems:

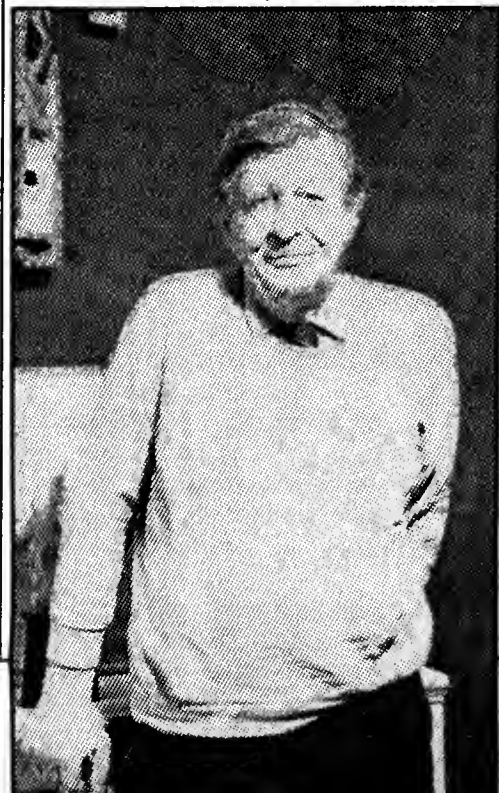
"Will it come like a change in the weather, / Will its greetings be courteous or bluff, / Will it alter my life altogether, / O tell me the truth about love." As Osborne comments, "It did alter his life altogether."

Perhaps the most surprising revelation of Osborne's book is the news that Auden had a brief heterosexual affair with a young woman named Rhoda Jaffe. Tellingly, his letters to her are haunted by his love for the promiscuous Kallman. In one of these letters he poignantly describes the difficulty of his relationship with Chester: "The triple situation, of being sexually jealous like a wife, anxious like a nanny, and competitive like a brother is not easy for my kind of temperament. Still, it is my bed and I must lie on it." But in his later life — despite all the fame and honors he achieved — it was only with Chester in their Austrian farmhouse that Auden felt truly happy.

One suspects that Osborne may oversimplify Auden; he does not tell us enough about Kallman, and he is occasionally inaccurate: for instance, Isherwood does not conceal Auden's contribution to the travel diary in *Journey to a War*, nor did he decide to settle in California because he disliked Kallman. Nevertheless, *W H Auden: The Life of a Poet* is essential and pleasurable reading for anyone interested in Auden. Although it does not penetrate the poet's essential mystery, it does provide an intriguing, sympathetic, and frequently humorous portrait of a complex individual who lived a life that needed to be lived.

Claude J Summers

W H Auden: an amusing poseur





Colette, says Jane Rule in *Lesbian Images*, denied "her own great gift in favor of being a woman." Christopher Covert has dramatized this assertion effectively — if somewhat smugly — in his musical *Colette: The Colours of Love*, now playing at the Phoenix Theatre in Toronto. A series of vignettes skips through the French author's life, tunefully detailing Colette's rapprochements with her men to the refrain "you can't live with 'em and you can't live without 'em." Lesbianism is merely a refuge — the place to go when you haven't the strength for the real thing and only want some mutual understanding and R&R. If you were to judge lesbian passion by the women's icy-stiff hug in this production you'd think she was right. A fair portrayal, though, even if it is naively uncritical.

Gerry Oxford □

Cunnilinguistics

Lesbian Peoples: Material for a Dictionary by Monique Wittig and Sande Zeig. Avon, 1979. \$5.95.

Romanticism and earnestness are much more characteristic of lesbian writing than whimsy. How fortunate that *Lesbian Peoples*, a recent addition to the rapidly expanding field of feminist utopian fiction, is a work of inspired whimsy, thoroughly charming in every lovable detail. It is structured after the fashion of a mythological dictionary, each entry giving us scraps of information regarding the customs and history of a people referred to as the "companion lovers" living in the Glorious Age.

Since the present inevitably constructs its past according to interests determined by the present, the companion lovers reconstruct their history true to their own concerns. The history of the lesbian peoples is thus rendered as a series of conflicts between mothers and amazons which culminates in the "night of the vanishing powder," a mysterious event in which one half of the population took the powder and disappeared permanently. The imbibing of the powder "caused a double disappearance through which both parties forgot each other, did well and continue to do so." The curious reference to "both parties" can only be unravelled if we realize that the dictionary

is equally a lacunary, leaving gaps which permit us "to eliminate those elements which have distorted our history during the dark ages." In a marvellous parody of mainstream history done by men, the lacunary everywhere avoids mention of the party which disappeared. Methodologically impeccable, this charming omission necessitates small adaptations of the historical record which doubtless would have received the blessing of Wilhelmina Reich and Pascale.

A book more voluptuous than *Lesbian Peoples* could not be found. The pleasures of the senses blossom in the nurturant atmosphere of the Glorious Age. The companion lovers lead rich, fulfilling lives at balloon festivals, open-air baths, watching wandering circus troops, looking through kaleidoscopes, listening to story-tellers, and best of all, practising idleness "to excess and systematically" while hanging in their sacks from baobab trees. The population busily cultivates snapdragons because they resemble vulvas and harvest women's sexual juices to produce much-desired perfumes.

Nothing can be more linguistically sensuous than lists of alternatives from which to make choices; listing makes the world hospitable, plump with possibility. It returns us to the oral eroticism of naming the world. Wittig and Zeig's meticulous lists and ritualistic repetition of phrases and entire paragraphs endow the Glorious Age with a reassuring, comforting quality, despite the inhabitants' alarming propensity to eat their fellow lovers' "exquisite cadavers." One's initial favourable acquaintance with *Lesbian Peoples* ripens to a deeper friendship on second reading. Altogether a splendid utopia, intended more as a flight of the imagination than a critique of, and counternorm to, the present.

A note on the translation. Monique Wittig and Sande Zeig have done much more than a translation of their original French edition. Entries have been deleted, others rewritten or modified, and the alphabetical order of the text has made for rearrangement in the translation. A more careful publisher than Avon would have indicated that *Lesbian Peoples* is a second edition: something over and above a translation.

Lorna Weir □

Liberal sketches

Homosexuality: A History by Vern Bullough. New American Library (MacMillan in Canada), 1979. \$5.95 paper.

Vern Bullough has long been a fellow-traveler of gay people, our movement, and other progressive causes. In the American Civil Liberties Union he has been active in efforts to decriminalize consenting sexual activity and to legalize abortion. He supported the reinstatement of a community college teacher dismissed for belonging to the Socialist Workers Party. As Professor of History at California State University, Northridge, he has directed the Center for Sex Research there.

That Bullough's earliest book on sex, *A History of Prostitution*, was the reason for the FBI to open files on his "subversive" activities reminds us of how threatening any frank treatment of sex can seem to established powers.

Bullough's historical writings include books on the history of medicine, of attitudes toward women, of military deterrence. He collected a variety of articles under the title *Sex, Society and History*

in 1976, and has published two bibliographies: one on homosexuality and one on prostitution. With Bonnie Bullough he has written books on the histories of nursing, of sexual attitudes, and on poverty and health care. Bonnie Bullough herself has written several books on nursing. My own favourite among their articles is "Lesbianism in the 1920s and 1930s; A Newfound Study" (*Signs*, Summer 1977), in which Bonnie Bullough's mother comes out. Their publication of her account adds considerably to our knowledge of the recent history of lesbianism.

Interesting as it is, in parts, *Homosexuality: A History* is not Vern Bullough's best work. It is not even a history but rather an assortment of little sketches from history which, closely based on his earlier publications, support a sympathetic liberal polemic for gay rights and full acceptance of homosexuality. For the most part easy and pleasant reading, the book entirely lacks any sense of the development of homosexuality through the centuries. Bullough takes homosexuality to be universal and thus unchanging, allowing only its outer appearance and the character of its oppression to vary with time and place.

The book completely ignores the arguments of recent historians that homosexuality — namely gay male and lesbian identities and communities, as distinguished from individual acts of homosexual behaviour — is a modern phenomenon, emerging only in western Europe during the last two centuries.

As ever with Bullough's writing, facts

abound and lively episodes evoke particular experiences. He has arranged this book not chronologically but topically, with chapters on topics such as the following: definitions of homosexuality from the Greeks to Kinsey; religion, for and against us, from ancient Rome to the modern industrial state; drag and gender identity. Lesbianism is as usual, alas, set aside in its own isolated chapter.

With a number of other topics, equally diverse, all in 162 pages, the book is superficial, for sure. Yet it is often appealing in its liberalism and good intentions.

Lesbians and gay men curious to know about our heritage can do better with Jonanthan Katz's *Gay American History*, supplemented by Bullough's earlier work *Sexual Variance in Society and History* for European materials, as well as writings by John D'Emilio and James Steakley in *TBP*.

Bert Hansen □

Our contributors

Bert Hansen teaches at the University of Toronto... Robin Hardy is the founder of the Gay anti-Academic Union... Ray Olson, film critic, works at a hospital in St Paul, Minnesota... Gerry Oxford studies English at the University of Toronto... James Quandt is a freelance writer in Saskatoon... David Roche is holidaying in Vancouver... Claude Summers is professor of English at the University of Michigan-Dearborn. His book *Christopher Isherwood* will be published in the fall by Ungar of New York... James Tennyson has pneumonia... Mariana Valverde is researching utopian thought in 19th century France... Lorna Weir is a member of The Gay Dilettantes Union... Alexander Wilson, a student of literature and culture, has been travelling in the West Indies.

After looking at Craig Russell and *His Ladies* (Gage \$10.95) and imagining the abuse that's going to be heaped on his head, I feel like vindicating the man before he has to answer for the sins of his publisher. There is something ineluctably second-hand about the whole venture, not to mention second-rate. This troubles me because Craig Russell is not without his qualities. In the first place he is a female impersonator of the first water, and one of the few Canadians known outside his country. On top of talent he has audacity. This serves him particularly well because it's the same kind of guts and bravado his ladies trade on and it's as genuine as his talent.

Good things in the book: anecdotes of his sojourn with Mae West, who took him in when he was a teenager; and a meeting with Carol Channing, who supplied him with tips on impersonating her: "Remember that I am more like a Viking — work on your male identity. I did, and it paid off." There are also a few digs at Anita Bryant, and here and there pronouncements of a kind that sits well with me: "I think teachers should spend less time criticizing children and more time trying to understand them. Who knows? They might have a female impersonator in the class. Unfortunately, there is no guidance counselling for female impersonators in Canadian high schools."

Finally, however, I am forced to ask who this book is for. I don't doubt that many young queens eager for a role model will enjoy it hugely. They could do worse than choose Craig for a hero. But aren't we getting rather away from the origins of glamour? This book takes the reverential attitude toward Russell that Russell takes towards his ladies, and at that point I'm afraid the seemliness of the worship breaks down. We can accept that the ladies are worth interpreting, parodying, idolizing, even. But the idolization in turn of the interpreter is simply not justified — the material doesn't warrant it.

The job Gage has done doesn't redeem the wrongheadedness one whit. A thin concept is padded out with uninteresting, redundant shots. Russell's over-cosy and often naive observations are finally cloying. Print is too bald and at the same time too exacting a medium. We need to see Craig Russell in front of us, mugging and miming with all the accoutrements of his profession nearby. He's at his best, after all, working a room.

David Roche □



From trenchancy to fluff: Truffaut

Love on the Run, directed by Francois Truffaut. 1979.

Pauline Kael wrote in 1973, "Francois Truffaut has immense quantities of goodwill built up with his audience — more than any other director." Even though Woody Allen has supplanted Truffaut as the darling of the chic-mongering public, Truffaut remains the most popular, the most "adored" European director. Except for *The Story of Adele H* and *The Green Room*, his latest films are puny things in which the French master trades on the stock lyricism and charm with which he made his name. His light touch has turned to fluff; his charm has worn thin. He uses it as a crutch — a pathetic sight for a once gifted director (*Jules et Jim*; *The Wild Child*). Yet his reputation remains untarnished. Critics and audiences continue to wax rapturous over his films. The success of his latest work, *Love on the Run*, reveals why: Truffaut has become the champion of bourgeois morality, feeding his largely middle and upper class, heterosexual audiences all the messages they want to hear.

Love on the Run is the fifth and final film in Truffaut's autobiographical Antoine Doinel series. The movie is intended as a retrospective of the whole cycle, juxtaposing Doinel's current situation with clips from the past four films. Through a series of absurd coincidences, Doinel is confronted with the most important figures of his past: his ex-girlfriend Colette, his ex-wife Christine, and his dead mother's lover, Monsieur Lucien. The film is self-important and schematized — it feels as if Truffaut was pushing and tugging to fit in a number of references and allusions to his other films. But this is not the major problem of *Love on the Run*: what should have been evocative and moving almost never is. Like *The Man Who Loved Women* (1977), it is silly and boring; and like the over-praised *Small Change* (1975), it is sententious when it tries to be profound.

The Doinel series began two decades ago with *400 Blows*, which provides a depressing contrast to *Love on the Run*. Full of raw, honest emotion, *400 Blows* was a trenchant criticism of the ways in which society pressures individuals to



conform. The recurring motif of imprisonment (school, jail, reformatory with their wire mesh screens and steel bars) drove home Truffaut's vision of society — as a prison which inexorably squeezes out a child's individuality. Truffaut showed what kind of adults such a society produces: violent, narcissistic, often unloving and uncaring. The final scene is transcendent — the final frozen frame of Antoine's face as he escapes to the sea is an achingly memorable image of recalcitrance. Society cannot claim to have crushed Antoine's nonconformist spirit, at least not yet.

Twenty years later, we have the Antoine of *Love on the Run*. He is not the adult we would expect from *400 Blows*; he is a boorish, self-centered, conforming, complacent, bourgeois lapdog. But neither is this the film we would expect from the director of *400 Blows*. In the two decades since that early masterpiece, Truffaut has metamorphosed from a hurt, somewhat unassured artist exploring his past to a smug, self-congratulatory egoist. He has replaced trenchancy with the manufactured gaiety of so many French comedies. His criticism has become light-headed lyricism. Undoubtedly, his later films are

In *400 Blows* (top), Truffaut depicted the nuclear family as a prison for women and children, but his vision of childhood is rather different in *Small Change* (middle), where even the young pursue love, "the antithesis of prison." He's talking about heterosexual love, of course, as exemplified by charming scenes such as this one from *Love at Twenty* (bottom).

very seductive; in our troubled times, people look to Truffaut for just this sort of *divertissement*. Unlike *400 Blows*, *Love on the Run* is rarely disquieting. It is meant to sooth, to comfort. Rather than challenge the smug values of his audiences, Truffaut vindicates them.

In *400 Blows*, Truffaut criticized the family and what it did to women and to children. In *Small Change* he did an about-face. He apotheosized motherhood, and held up the nuclear family as an exemplary institution. The film's dark subplot, about a poor waif who is beaten by his mother and grandmother, served only to reinforce these values. Truffaut's message was clear — brutality in the family occurs in fatherless, moneyless homes. He had already forgotten the message of *400 Blows*: that brutality occurs even in the most "proper" nuclear family.

Imprisonment was the central motif of *400 Blows*; in *Love on the Run*, Truffaut (as Antoine) states that "love is



the antithesis of prison." Perhaps he is suggesting in this statement a kind of bookends structure to the Doinel series. Twenty years ago, he was hurt and could only see society as a prison. Now, he is mature; he has transcended the pain and anger so that he can deal with the opposite of imprisonment: love. But this is inconsistent with Truffaut's portrayal of Antoine. He is immature, self-absorbed, boorish. It is hard to believe that he knows the first thing about love. Given Antoine's adolescent attitudes and self-absorption, it is astonishing to me that so many identify with him. One critic writes, "Watching the passage of Doinel from adolescence into his 30s is a doubly haunting journey: it's not just Doinel/Leaud/Truffaut's sentimental education one revisits, but one's own." Pauline Kael suggests that to many "Doinel has become part of their own autobiographies, with Antoine's compromises and modest successes paralleling their own." I don't think many homosexuals would think this. After *400 Blows*, I find the Doinel series thoroughly alienating. There is no one I would like to be less than Antoine Doinel. His (and Truffaut's) Gallic reverence of women as beautiful, inexplicable mysteries is the adolescent pap which caused such a tizzy in Blier's *Get Out Your Handkerchiefs*. But audiences rush to embrace Doinel and Truffaut because their message is comforting: love between a man and a woman is the finest, the *only* thing. How anyone can see Doinel's life as "haunting," much less *real* is beyond me: although the characters of *Love on the Run* work in such places as a record shop and a printing press, they all seem very well off. The women are almost all *Vogue*-model beautiful. Truffaut keeps things as simple as a Harlequin romance: he makes no references to class or religion or to society as a whole. There is just this handful of people in their endless roundelay of "relationships." Love in a vacuum. And homosexuals are supposed to be adolescent and self-absorbed!

Which brings me to my final point: Truffaut's championing of bourgeois values is implicit in his treatment of homosexuals. After setting up a positive gay character in *Day for Night*, he sends him to a gratuitous death in a car accident. In the first scene of *Love on the Run*, a "normal man" is defined as "a man who sleeps with women." Truffaut does not mean this ironically. He is being as "moral" and as serious as is Woody Allen when he says in *Manhattan* that people should mate for life. Later in *Love on the Run*, there is a short scene in which Antoine's wife kisses a close (female) friend very lovingly on the face. She says Antoine would die if he caught them because he "has lesbians on the brain." At this point the audience tensed up noticeably — a few nervous giggles, mostly silent discomfort. But then Antoine discovers the women in their embrace, and gives them a mock look of disgust. The women break into giggles — the kiss was only friendly, harmless. The audience laughed hysterically, relieved that Truffaut had not betrayed them. He defused the scene with his usual charm.

The film ends with two couples happily kissing in a record shop. Each time I saw the film, couples (male/female) left the theatre beaming, holding hands, or putting their arms around each other. I could see in their faces the pleasure they had gotten from Truffaut, not just the fluffy insouciance they expect from him, but also a vindication of their superiority.

James Quandt □

The homosexual as vampire: Windows and Cruising

Windows, directed by Gordon Willis. United Artists, 1979.

Cruising, directed by William Friedkin. Lorimar Productions, 1980.

Windows as cinema is so bad, one has the sensation of eating an entree of cheesies at a dinner party. It's the story of a lesbian (Elizabeth Ashley) who gives new definition to falling "madly" in love. The object of her passions is a stutteringly shy Talia Shire. The lesbian decides that the path to Talia's heart is in turning her off men, and hires a drooling taxi-driver to rape her and put her assorted moans, screams and protestations on cassette for future listening pleasure.

To make a silly story short, Talia is befriended by a detective, who takes a "personal" interest in the case. The plot retrogresses with the lesbian — husky-voiced, wealthy chic, with straaange eyes — using an enormous telescope to peer in on Talia's life through her windows. In the course of her passion, lesbian Ashley murders her psychiatrist, Talia's next-door neighbour, and Talia's cat, which is promptly stuffed into the freezer. Talia comes home, starts dinner, the frozen cat plops out of the freezer, Talia freaks out just in time for the lesbian, who has been watching everything through the aforesaid telescope, to phone and invite Talia over.

Once the lesbian has Talia in her clutches — a loft furnished only with an enormous double bed and the telescope, everything becomes perfectly clear (to Talia, at least). The lesbian in dark silhouette reveals her love, her head thrown back like a wolf baying, saliva dripping from her mouth in a basic variation of the Revolting Hag archetype. Talia presumably sleeps with the dyke, since the dyke had a knife, and the next morning the cops find them. Lesbian goes directly to jail, Talia to the detective's arms. "She wouldn't have hurt me," stammers Talia. "Yes she would have," the cop assures us.

William Friedkin's *Cruising* is a different kettle of dismembered bodies. A number of gay men in New York have been gruesomely murdered. Every gay organization in the city is on the mayor's back, and the police department is trying very hard to find the murderer. So much for the willing suspension of disbelief right there.

Al Pacino is unfortunate enough to be a cop and bear a close physical resem-

blance to the killer's "type." *Ergo* Pacino must go undercover, and we are treated to a beginner's course in how to be gay in the New York leather scene — from hanky colour codes to acceptably loutish demeanor in backroom bars. The bar scenes are straight out of the Inferno — men fucking and sucking, fighting and leering. Most of the close-ups (eg fist-fucking) are gratuitous, and sensational.

Eventually Pacino closes in on the killer, who turns out to be a real Son of Sam, writing hallucinogenic letters to a long dead father. Pacino is also becoming upset at the things he has to do and see in the gay world. Are we to interpret this as the doubting of sexual identity? He develops a friendship with the nice guy next door — the only "regular" gay man in the film.

Finally Pacino has a date with the killer, who tries to stab Pacino, who instead stabs the killer. Cut to hospital bed, where the killer refuses to confess. Cut to police finding the mutilated body of the nice guy next door. Cut to Pacino in his girlfriend's loft, intensely examining his face in a mirror. Fadeout. So who killed the guy next door? Is this the vampire theory of homosexual contagion? Only Friedkin knows for sure — and even that I doubt.

It's all a little scary, in this post-modernist era where life imitates art. Friedkin may also have done a number on the Catholic Church when he made *The Exorcist* — but remember the sudden flourishing of exorcisms, and those newspaper fillers about parents killing their kids to protect them from demonic possession.

One last note. The audience: a few ghetto faggots, easily spotted; also a lot of straight-looking single men, sitting alone in the comfortable anonymity of the afternoon matinee, casting quick covert glances at the people filing in to find seats.

Robin Hardy □

AESTHETERA

Canada's first national magazine about women's health made its debut just before Christmas. **Healthsharing** is the brainchild of *Women Healthsharing: A Resource and Writing Collective* made up of seven women concerned about finding a stronger voice about women's health. The first issue takes an in-depth look into birthing options in Canada, garment industry hazards, and a Montreal women's health centre.

For subscription information, write Women Healthsharing at Box 230, Station M, Toronto, ON M6S 4T3.

● And from the United States a national journal "for changing men" has just published its first issue. **M.: gentle men for gender justice** emerged from the 5th National Conference on Men and Masculinity in Los Angeles a year ago. Edited by a collective of anti-sexist men, the first issue contains many news items about the men's movement in the US and one long article "ERA: What's In It For Men."

For this issue, send \$2 to M.; PO Box 313; 306 N. Brooks St; Madison, WI 53715 USA. A year's subscription to the quarterly costs \$8.

● A collective of Ontario women interested in film — including filmmakers and photographers — is planning a **Festival of Women's Films** for April 19 and 20 at the Funnel Experimental Film Theatre, 507 King St East, Toronto.

They have issued a call for women's films of all kinds: animated, shorts, documentaries, etc. There is no entry fee



Two silly stories: Talia Shire and a vulgarly libidinous Elizabeth Ashley in *Windows* (top); and Al Pacino in *Cruising* (bottom), a sensational and voyeuristic tale of stabbings of gay men.

and no judging, but there is a deadline of 1 April.

For further information about entries write to 180 Delaware Ave, Toronto, M6H 2T3, or phone Jacqueline Geering at (416) 978-2738 or (416) 964-8196.

Further information about the *Festival* will be available by our April issue.

● Robin Wood, who has done film reviews for *TBP* and recently organized a major horror film retrospective in Toronto, has published **The American Nightmare**, an anthology on the American horror film. In Wood's own essay in the volume, he argues that repression, both political and sexual, is central to our society and that the monster in many horror films is a projection of these repressions.

An illustrated paperback, *The American Nightmare* is available directly from the author for \$5. The address is 40 Alexander St, Apt 705, Toronto, ON M4Y 1B5.

● A massive collection of US gay rights movement documents is now being prepared for microfilm publication by Scholarly Resources, Inc.

James D Levin, a history prof in the City College of New York has garnered over 12,000 documents from various movement archives and private collections in US urban areas, and will come to fill 15 rolls of 35mm microfilm when issued this month.

The collection includes a general introduction to the history of the move-

ment, printed, which includes a complete name/subject index.

The cost is a mere \$600. Write for **The Gay Rights Movement in the United States** from Scholarly Resources; 104 Greenhill Ave; Wilmington, DE 19805.

● The fourth annual **San Francisco Gay Film Festival** will be accepting entries this spring for screening during Gay Pride Week in June 1980. The Festival was established by Frameline, a non-profit gay film collective, as a non-competitive showcase for films by and about gay people.

For applications and more information write Frameline: 330 Grove St, San Francisco, CA 94114.

● JH Press, a new gay theatre publishing company, has just published its first book: **The Gay Theatre Alliance Directory of Gay Plays**. The book contains comprehensive listings on some 400 plays of interest to lesbians and gay men from 1660 to the present and from all over the world.

Copies of the *Directory* are available from JH Press at 90 Bank St, No 5D; New York, NY 10014 USA. Cost is \$5.95, plus \$1.00 postage and handling.

● Toronto artists Andy Fabo and Robert Winkler are showing their paintings, drawings, collages, and xeroxes until February 29 at 165 Carlton Street. The show is called *The Male Image*, and is open from Tuesday through Saturday, 11 am until 6 pm.

Fabo is one of those charged in The Barracks case.

by Michael Lynch

Stinkers and gems

Aren't you eager to know what makes the happy heterosexual family happy? **Homemaker's Magazine**, in its January/February issue, has launched a series which promises to find these happy het homes (itself quite a promise) and find out "what makes them work."

The series is to be written by John Hofsess, every Canadian editor's favourite unhappy homo. His first installment probes his own unhappy family life, recounts his first homosexual relationship (which the police, following laws designed to protect happy families, tragically ruined) at McMaster in 1955, and comes to his by-now-familiar litany against the gay ghetto — as if total confinement to a bar were the only life open to gays.

"I have found my heterosexual friends to be reliable and caring. It may be coincidence, but most of the gay people I have met are embroiled in interne-cine political disputes, or else are too self-centered to care for anyone except their latest transitory 'lover.'"

Homemaker's can't be had from a newstand, but is distributed free to 1.23 million "homes" in urban Canada.

All of them, no doubt, just dying to be told that happy het families, and miserable homo writers, do exist.

"I hoped at first that my child would outgrow her homosexuality. But actually it was my husband and I who soon outgrew the idea that Avril might change."

That's Nancy Hayward speaking, in an excerpt from her new book, with Betty Fairchild, *Now that You Know: What Every Parent Should Know About Homosexuality*.

The excerpt appears in the February, 1980 issue of "Talk" magazine, and might be just the introduction your parents need to The Topic, especially if they are not book readers. A short article (good bait for the book) would be appealing to them.

"Talk" costs \$1.25 on the stand, and is available from 485 Madison Avenue, New York, NY, 10022.

mon-i-tor (món'e-ter) n. One that cautions, admonishes or reminds. Any device used to record or control a process. (tr. v.) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Latin, one who warns, from *monere*, to warn.)

Time (February 18) on *Cruising*: because of the protests "Cruising will continue to get a bonanza of free publicity."

Newsweek (February 18): *Cruising* succeeds "in creating a new homosexual stereotype: not the limp-wristed, effeminate pansy of old, but a menacing, macho musclemans who pursues sex with surly ferocity."

Writers in the *Toronto Star* and *Globe* joined the chorus in panning the film and suggesting that the protests would help the box office. Implicit message to demonstrators: lie low, it will go away.

Aside from the folly of thinking that people won't flock to schlock, even if

the reviewers give it flak, the straight press overlooked the real purpose of leafletting or whatever protests were planned: to challenge the new stereotype and the right of a Friedkin to exploit it. This was worth the risk of swelling the b.o. a bit.

George Anthony in the *Toronto Sun* gave a double review to *Cruising* and *The Consequence*, which opened simultaneously in T.O. "A stinker and a gem," it was headlined.

Wolfgang Petersen's film, he said, was "a bonafide love story eloquent in its simplicity, with just the right mix of passion and tenderness." Friedkin's movie was "a good idea" (you figure that one out) "gone disastrously wrong."

It shouts "Cruising" but doesn't refer to the flick. Instead, the February 18 *Maclean's* cover refers to a feature on heterosexual love-boats.

Nevertheless, the issue devotes 5 1/2 pages to a two-part feature on "Gay Impact," which means that the impact of artsy or designery urban gay men on artsy or designery trends: disco, clothing fads, ad copy, high tech.



Calgarians (l to r) Chris Davis, Donn Vooy, Gary Schmidt, Bruce Tucker. Looking very trendy for *Macleans*.

Writers Barbara Amiel and Lawrence O'Toole seem to be imitating the slick and superficial subject in their own style, quoting from everywhere, digesting very little. Toronto psychiatrist Andrew Malcolm is stroked to explain that gays think "in these immediate terms" because "the use they are inclined to make of their biology precludes a future commitment to children."

Ha. But this tells all about who *Maclean's* thinks gays are. "There are no children to speak of, no divorces, no alimony." And of course, there's that high disposable income. So there. If you're unemployed, or non-urban, or divorced, or a woman, Canada's Weekly News-magazine is ready to ignore you.

But never before has a Canadian publication paid so much attention to the actual gay presence in the trendy sector, and that's something new.

You know about Leaping Lesbians, but what have you heard recently about "Leapin' Lizards?"

Time (February 18) also reported on 27 kinds of parthenogenetic lizards, four of which mime what would be (if the species had any males, which they don't) heterosexual intercourse.

Psychobiologist David Crews, *Time* reports, is chauvinistically devoting himself now to "producing the species' first males."

Why, Mr Crews? Why? □

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The Ivory Tunnel

Gay Small Press by Ian Young

Spirit and steam

God is Gay may be a ludicrous title but one must admit it is eye-catching. Subtitled "An Evolutionary Spiritual Work," this is a promotional book for something called Tayu Institute, a "pre-dominantly gay spiritual centre."

Written in the form of a personal memoir, *God is Gay* by Ezekiel Wright and Daniel Inesse deals with three people. Daniel is the sexy young guru who runs Tayu and has soft, ripe answers to life's irritating questions. Bob is the not-too-bright acolyte who is astonished, frightened or enthralled by each pretentious banality Daniel murmurs. Steve is the sceptical lover who just has to be dumped so that Bob can "overcome his individual consciousness" and go with the flow at the Institute. This involves listening to a lot of lectures by Daniel full of jargon like "programming the human biocomputer" and grooving on activities like "really feeling what it's like to be this wall...make the wall a part of yourself." As a result, Bob becomes far more spiritual and his sore neck clears up. Steve is won over; "I envy you," he confides, before bowing out of Bob's life forever.

The book contends that the modern parade of saviours from the East has occurred because we in the West are so spiritually backward. Not because we are so rich and gullible? Tayu Institute is in California, where much of the wealth and gullibility is centred; *God is Gay* is \$4.95 from Tayu, Box 42555, San Francisco, CA 94101. Other books and a magazine are available.

Really feel
what it's like
to be
this wall...
make the wall
a part
of yourself.

Another institute catering to gays is the Ninth Street Center, operated by followers of the psychiatrist Paul Rosenfels. Rosenfels' latest monograph, available for \$2.75 from Oscar Wilde Bookstore, 15 Christopher St, New York, NY 10014, is an autobiographical account, *A Renegade Psychiatrist's Story*.

Rosenfels is unabashedly frank in recounting less than attractive aspects and phases of his life, including a number of rather neurotic affairs with young men, exploitative relationships with women, and a drinking problem: "I drank until my face got numb." He also outlines the development of his innovative psychological theories which I find of great interest, especially to gays. (Unfortunately the prose style of his theoretical books is formidably opaque, a fact he apparently realizes but does little to correct.)

One thing that puzzles me about

Rosenfels' attempt to develop a gay group or community as an alternative to the unsatisfying commercial one already existing is that he continues to base it pretty well exclusively on people who come to him "dissatisfied with their life-style" or who have "serious problems in personal development." Certainly such individuals should not be excluded, but I find it difficult to understand why Rosenfels does not attempt to bring in people who are happy with themselves and their lives, what Abraham Maslow called self-actualizers, with a developed sense of self-esteem.

For all his "renegade" tendencies, Rosenfels seems still tied to psychiatric thinking in focusing on malfunctioning rather than functioning individuals. Nevertheless, he should be honoured — and studied — as one of the few writers addressing himself to a gay readership who grapples with important ideas and who takes homosexuality and the meaning of the homosexual life-choice seriously.

Michael Rumaker's *A Day and a Night At the Baths* (\$10 cloth, \$4 paper, available from The Subterranean Co, Box 10233, Eugene OR 97440) is a clearly-observed, cleanly-written account of the author's first trip to a gay baths (the old Everard in New York). I have never been to a gay baths myself, but from everything I've heard, Rumaker's description seems admirably balanced, neither romanticized nor sensationalized.

Occasionally, Rumaker's thoughts, prompted by a disturbing moment, turn to another vision: "I kept thinking about the Oriental youth, like someone held there against his will, an exile, trapped in that cubicle across the hall for the rest of his days, his desire gone meaningless, only the spasms of habit remaining, returning him again and again to this spot; someone damned to haunt these hallways forever, even long after the building collapsed in decay and dust or burned to the ground in cinders, the aborted and beaten spirit of him prowling always — And how I have always felt myself like a person in exile, anonymous in the cities, inconspicuous in the windowless cubicles of baths such as this; banned from the rural places — or if not escaped yet, in hiding there, among leaves, among roots; cut off from dances of the country ground, from the stories and songs of the Green Spirit they used to sing, the grass-roots music they danced to in other times..."

I do recommend this book, especially to anyone, like Rumaker, contemplating his first trip to the tubs. But frequent bath-denizens will enjoy it too. Has it prompted me to take the vapours? No. The baths remain, like India, a place I enjoy reading about, but have no desire to visit.

Finally, Ian David Baker's collection of photographs of young males, *L'Adolescent*, includes some charming studies in black & white, with a very attractive colour photo on the cover. The sensuous, friendly eroticism shown here is far sexier, to this gazer at least, than much of the most explicit "hard-core" pornography. \$6 from The Magic Pencil, 98E Lexham Gardens, Kensington W8, London, England. □

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FRIENDS

International

NICE LOOKING GUY, 29, 5'9", blue eyes, brown hair, masculine and sincere. Would like to live in Alaska or Canada, preferably in the bush or country with another guy. I'm a beautiful person and for real. Jim Jones, PO Box 32211, Fridley, Minnesota, 55432 USA.

National

ORIENTAL, ATTRACTIVE, BOYISH, 27 (Looks 20). Educated, shy, lonely. Seeks sincere friendship, hopefully meaningful relationship. Montreal/Ottawa/Toronto. Drawer B795.

HALIFAX MALE, 26, 5' 11", blond, friendly, masculine, sincere. Love the outdoors, camping, travel, music and really everything. Drop a line. Will answer all. Drawer B708.

Alberta

22-YEAR-OLD MALE, 5' 7 1/2", 140 lbs, brown hair, green eyes. Interested in meeting other gay males in the Edmonton area for good times and possible relationship. Photo appreciated, but not necessary. I'm discreet, looking for the same. I enjoy the outdoors, music, writing and quiet evenings. Will answer all letters. Drawer B772.

ORIENTAL MALE WANTS TO MEET other males, friendship. Phone number appreciated. Write PO Box 2894, Station A, Edmonton, Alberta.

MALE, 31, RECENTLY MOVED FROM the east, wishes to hear from others. I live alone so can entertain. Drawer B735.

British Columbia

VICTORIA — GAY MALE, 30, 6'1", 160 lbs, brown hair, eyes, moustache, masculine, well-built, sexy, interested in meeting masculine guys for friendship, companionship, hiking, camping, travel, varied and imaginative sex, possible relationship. I am strong, weak, assertive, submissive, experienced, inexperienced, opinionated, rash, reflective, affectionate, reliable, honest, moody, have sense of humour and appreciate same in others. Let's fulfill some fantasies together. All letters answered. Absolute discretion assured. Drawer B779.

25-YEAR-OLD GAY MALE, NEW TO Duncan BC, seeks other gay women and men in area for mutual support. Drawer B731.

RURAL BC/YUKON/WESTERN ALBERTA. Canadian citizen, 28, masc, intelligent, "country boy" stuck in US city wants to relocate back to rural western Canada to share life, love, future with compatible guy currently living there. I'm goodlooking, warm, sensitive, strong and serious. Write (pic appreciated) PO Box 99688, San Francisco, CA 94109.

Winnipeg

W/M 29 WHO CAN'T AFFORD to leave town every weekend, looking for men into leather scene. Write for phone number to Drawer B798.

Montreal

ACADEMIC, 33, 5'7", 145 lbs, moustache. Into music, theatre, films, books, food, fist-fucking. Looking for same or complement. Montreal, Toronto, NYC. Drawer B748.

Atlantic Canada

GAY MALE, PROFESSIONAL, EARLY 30's, 5'9", 150 lbs, very interested in leather and those who wear it. Very versatile, welcome all replies from anywhere. Drawer B787.

TRURO NOVA SCOTIA YOUNG PROFESSIONAL looking for discreet male companion age 20 to 30. All inquiries answered, photo appreciated. Drawer B712.

Southern Ontario

YOUNG QUIET MAN WANTING COMPANY FOR FUN on cold winter evening. I have own apt. Am slim and well endowed. Seeking young guys. Call Hamilton, 525-8638, or write. Drawer B724.

Toronto

GAY MALE (MARRIED), mid-forties, 140 lbs, 6ft., blue eyes, average looks, very affectionate, honest, sincere, and reliable, interested in music, outdoors, and motorcycles. Seeks friend for casual meetings, must be discreet and clean. Box 655, Downsview, M3M 3A9.

YOU'RE MY TYPE IF YOU'RE 35-45, blond, butch, beardless, attractive, well-built, active, hung (preferably uncut). Send address, phone and snapshot to Bryan c/o Box 65, Stn. L, Toronto.

QUIET, SLIM MALE, 5'10, 45, seeks mature, masculine endowed male for occasional French and sincere lasting friendship. Clean/discreet. PO Box 266, Don Mills, ON M3C 2S2.

SOMEWHAT UNUSUAL, frequently convincing transvestite seeks someone different. Not into disco, S&M or other conformism. Write Xenia, Box 873, Station A, Toronto M5W 1G3.

SLIM, WHITE MALE, 25, 5'6", 130 lbs, gets turned on by muscular guys under 25. Love massaging beefy bodies, especially sweaty ones! Drawer B768.

TWENTY-TWO YEAR OLD MALE, brown hair, hazel eyes, looking for love, sex and companionship from attractive male to 30s. Drawer B767.

TURKISH MALE WANTED to teach basic conversational Turkish. Tel 690-0664.

YOU'RE INTELLIGENT, ATTRACTIVE, in your late 20s or 30s. You relate to older men because, unlike some of your contemporaries, you are drawn by something deeper than just another pretty face. I'm mature and personable and have a lot to offer. If this sounds interesting, drop me a line at PO Box 553, Don Mills, Ontario M3C 2T6.

MASCULINE, WHITE MALE seeks well-built TV for close loving encounters of the gay kind. Would like dinner, quiet evening, gentle sex. Send photo. Drawer B706.

MALE, WHITE, TALL, SLIM seeks male with extra long hot dog for empty buns. Nice buns for the thicker shaft. Sexy Black dudes, Asians, write too. Drawer B705.

FRIEND wanted, 58 or younger (my age). Slim, think young. Mutual participation. Reply Box 1042, Stn A, Toronto.

WRITER WANTS A BOYISH YOUNG MAN under 25 for good times and close friendship. I'm 28, 5'9", 140 lbs, bearded, athletic, intelligent, sincere. Prefer a student, punk, or hippie who likes rock 'n' roll. Discretion assured. Photo appreciated. John Box 191, Station P, Toronto M5S 2S7.

39, 5'8", 140 lbs, dark hair, sensitive, attractive, European male, enquiring and a creative mind. Interests include: arts, travel, music, astrology, business, home life, theatre, photography. Looking for a compatible, sincere, attractive young man under 30 to share life. Drawer B800.

ARE YOU LOOKING FOR A father image? Are you shy, a fun loving young man of various interests? I'm middle-aged, young at heart. I offer warmth, understanding, friendship and love. Write soon. Thanks. Answer all. Drawer B799.

GAY WHITE MALE, Pisces, masculine, educated, would like to meet African or American Black male for friendship or possible relationship. Drawer B797.

GAY, 28-YEAR-OLD BEARDED BUTCH MALE, 5'7", 150 lbs, well-endowed, dark hair, moustache. Wishes to meet another butch male for good times, friendship, close encounters, possible relationship. I really dig guys who are into faded levis, construction boots, Western wear, or leather. Send letter

stating interests. Will answer all who reply with photo first. Drawer B796.

W/M, 49, 165 LBS, SEEKING MASCULINE gay young friend to love. Advertiser gentle, quiet, generous, own home in Etobicoke. Photo, phone. Drawer B792.

GOLDEN/E WANTED BY SLIM WHITE MALE. If your cock is long, it would be a definite advantage. Thoroughly enjoy anal sex. Drawer B791.

WHITE MALE WOULD LIKE TO MEET Blacks for friendship and good times. Love music, theatre, dancing, travel and sexy men. Drawer B790.

"Will you still need me,
will you still feed me, when I'm
sixty-four?"

Attention

Older Lesbians and Gay Men

A meeting will be held to discuss the issues and special needs related to our lives on Thursday, March 6, 8:00 pm at the Centre for Affirmation and Dialogue, 507 Queen E, Toronto Box 6248, Station A, Toronto, M5W 1P6

W/M, CLEAN, CONGENIAL, DISCREET, masc, intelligent, slim. Purrs best when you rim my buns often. Need above SPECIALIST 25-55 who must have continuous practice. Prefer permanent relationship. Priority for revealing pics. Absolute discretion & privacy a must. Definitely no bisexuals please. Drawer B786.

ATTRACTIVE MASTER, 29, 6 FT, 175 LBS, dark hair, moustache. Travels Toronto and Southern Ontario. Wants to meet attractive masculine slaves (21-40) for fun. Limits respected, discretion assured. What's your fantasy? Photo and phone gets fast reply. Drawer B785.

MASCULINE GUY, WELL HUNG, 6'3", 180, mid-20s, clean cut, have degree, would like to meet masculine guys with a sense of adventure. Prefer to start with fr and gr and explore further, if we want, when we feel comfortable. I'm open minded, optimistic and horny. Drawer B793.

SECOND CUMING. HAVE YOU SOMETHING BESIDES A BIG COCK and a tight ass? Something that remains firm and attractive when the other has lost interest? Sincere, classically good-looking guy of 29, physically well built and slim, would like to reach out for a more enduring companionship. A warm cuddle, a creative mind, a de-

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MASCULINE, GENTLE MAN, 24, LOOKING FOR SAME. Please be good-looking, manly, easy-going, a non-smoker, and enjoy lots of movies. Picture would be appreciated. Drawer B789.

24-YR-OLD JOCK, 5'11", 170 LBS, BROWN hair, eyes, university hockey and football player. Looking for 21-27 year old who's also into music, sports, movies and quiet times. Will answer all serious replies. Write Drawer B788.

sire to share some thoughts or long-time interests are just as much a part of life as the beauty of the other. I too have much to give. Let's meet. We have nothing to lose and much to gain. Drawer B784.

TORONTO SLAVE, BEGINNER, 24, GOOD BODY and blond. Looking for master willing to train and respect my limits. Send photo, phone and your expectations. Everything considered. Drawer B783

PASSIVE HUNK, CUTE FACE, MASCULINE BODY, W/M, 5'8", blond, 140 lbs, 24. Wants hung, active butch guys. Photo and phone appreciated. All answered. Drawer B782.

SHUTTER-BUG? Desire sincere, enthusiastic companionship to share photography for the joy of it. Am 29 with well balanced personality, athletic build; enquiring and creative mind. Confidentiality recognized. Please reply: Drawer B781.

EUROPEAN, EARLY 30s, straight looking, open-minded, sensitive, bisexual, clean. Enjoys sex, preferably mutual French and Greek passive. Seeks similar but older and mature man between 40-50 for friendship. Discretion assured. Photo appreciated. Drawer B780.

AFFLUENT, GENEROUS, professional seeks needy, deserving young man to play role of Antinous to his Hadrian. If worthy, you will find relationship satisfying to both players. Full details to Drawer B778.

TALL, DARK, MASCULINE, GOOD LOOKS, 6', 175 lbs, 30. Seeks honest direct correspondence leading to possible meeting. Your photo gets mine. Your fantasies get mine. Drawer B777.

BLOND, BLUE-EYED, W/M, 21, 6' 1/2", 160 lbs, considered goodlooking. Seeking friendship and good times. Interests vary from theatre and conversation to tennis and camping. If you live between London and Toronto please write. Photo appreciated. Will answer all. Drawer B775.

NATIVE TORONTONIAN, blond, 32, 125 lbs, short but well proportioned, non-smoker, versatile, sincere, well-adjusted, discreet. Travel, music, photography. Seeks encounters, friendship, relationship. Drawer B774.

ATTRACTIVE MUSCULAR, WM, 36, docile and submissive, enjoys erotic lingerie, seeks loving master for bondage, light S&M. Anxious to please. Must be able to entertain. Montreal replies also welcome. Drawer B773.

W/M BUTCH HANDSOME LOVERS, 5'8", 130 lbs, brown bearded, 29, 5'10", 146 lbs, black bearded, 27, seek masculine couples for good company. Into dancing, good music, travelling, gourmet dining at home and out, shows and theatre and sincere friendships. Drawer B769.

GAY MALE WHO ENJOYS GOOD WINE would like to meet other wine-lovers with view to organizing monthly tasting sessions. Drawer B759.

SINCERE, ATTRACTIVE, EUROPEAN male, 39, 5'8", 140 lbs. Interests include theatre, art, music, travel, homelife. If you are open, honest, sincere, affectionate man 20 to 30 then let's get together for a possible friendship or relationship. Drawer B716.

GOOD LOOKING WHITE MAN, 32, tall, masculine, slim, affectionate, sensual, considerate, seeks compatible, tall, attractive, well built, athletic, Black man, 30-35. Must be masculine, mature, discreet, versatile. Prefer candidate for long term relationship. Please reply with phone and photo. Drawer B738.

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ST CLAIR/BATHURST, unfurnished, 1-bedroom, renovated Victorian duplex. Complete kitchen, cable-TV, hydro included. Garage, private garden, Spadina subway. Non-smoker. \$250/mo. 654-5639.

TBP CLASSIFIEDS

Need a roommate? Looking for a sex partner? Got something to sell, trade or exchange? Bored with your boar? TBP classifieds can find you a new home, a hot night, a job, a house cleaner, a replacement for that tedious reptile — just about anything. Use your imagination — if we don't have the category to cover your needs, think up a new one and we'll use it.

What you say is up to you, but be positive about yourself rather than negative about others. Phrases like "no fats or fems," or "no Blacks" are insulting. TBP does not print insults.

Restrictions? A few — not ours, but the Criminal Code's. It is illegal to have sex with anyone of the same sex under the age of 21, to have sex with more than one person at a time regardless of their ages, or to solicit for the purposes of prostitution. Word your ad accordingly — we reserve the right to alter or refuse any ad.

Answering? If you want replies directly, you'll have to put your address or phone number in your ad. If you want more privacy, we'll assign your ad a drawer number, collect the replies, and forward them to you once a week. The charge for this forwarding service is two dollars per ad per issue.

Answering someone else's ad is easy too. Just put your reply in an envelope, and address it as in the diagram at right. Office staff do not open any mail with a drawer number on the envelope. Your unopened letter will be forwarded within the week.

So start writing. The amount in the box when you reach the last word of your ad is the amount you owe. Business ads cost more: see below.

Affix postage here

The Body Politic/Classifieds
Box 7289, Station A
Toronto, ON
M5W 1X9

Drawer _____

| | | | | |
|---------|---------|---------|---------|---------|
| \$4 | \$4 | \$4 | \$4 | \$4 |
| \$4 | \$4 | \$4 | \$4 | \$4 |
| \$4 | \$4 | \$4 | \$4 | \$4 |
| \$4 | \$4 | \$4 | \$4 | \$4 |
| \$4.20 | \$4.40 | \$4.60 | \$4.80 | \$5.00 |
| \$5.20 | \$5.40 | \$5.60 | \$5.80 | \$6.00 |
| \$6.20 | \$6.40 | \$6.60 | \$6.80 | \$7.00 |
| \$7.20 | \$7.40 | \$7.60 | \$7.80 | \$8.00 |
| \$8.20 | \$8.40 | \$8.60 | \$8.80 | \$9.00 |
| \$9.20 | \$9.40 | \$9.60 | \$9.80 | \$10.00 |
| \$10.20 | \$10.40 | \$10.60 | \$10.80 | \$11.00 |
| \$11.20 | \$11.40 | \$11.60 | \$11.80 | \$12.00 |
| \$12.20 | \$12.40 | \$12.60 | \$12.80 | \$13.00 |
| \$13.20 | \$13.40 | \$13.60 | \$13.80 | \$14.00 |
| \$14.20 | \$14.40 | \$14.60 | \$14.80 | \$15.00 |

Business ads: multiply above amounts (if over \$4) by three. Minimum charge for businesses is \$6. If more space is needed, use a separate sheet and charge 20¢/word, 60¢/word for businesses.

Ad to run in _____ section for _____ issues.

☐ Drawer number required. (Add \$2 per ad per issue.)

Total enclosed _____

Deadline: March 12. Late copy will be held over for the following issue.

Name _____

Address _____

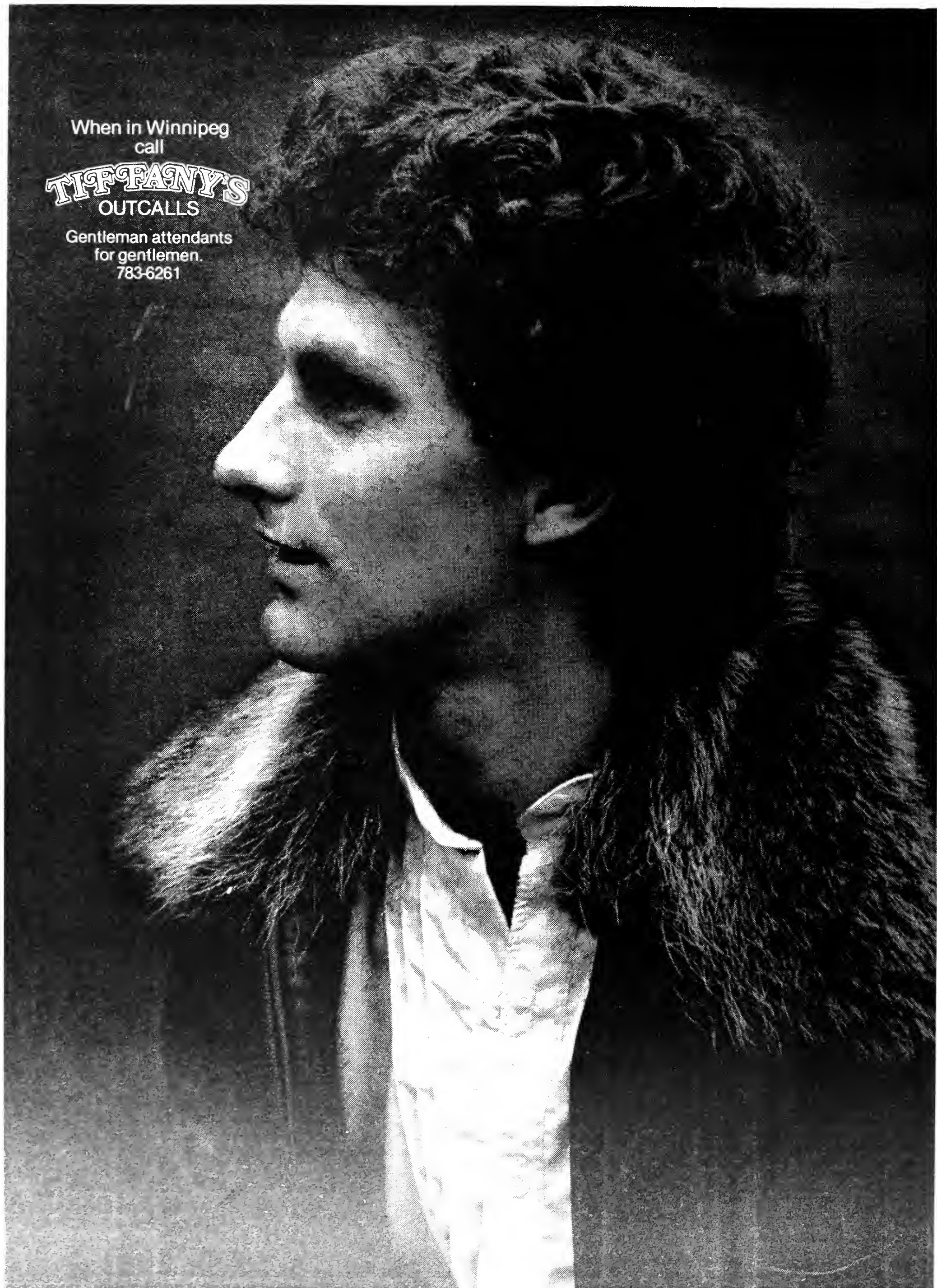
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☐ Cheque/money order enclosed
Charge my ☐ Visa ☐ Mastercharge
Card no. _____
Exp date _____

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OUTCALLS

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for gentlemen.
783-6261



DANFORTH-GREENWOOD. Detached house near subway. Two bedrooms plus den. A-1 condition. Appliances, garage, \$495.00 month. 465-9797 after 5:30 PM.

RIVERDALE HOUSE, to share with two tidy, private, considerate people. \$220.00 per month, 1st and last, \$150.00 per month, 1st and last. Tel 463-6628. Available now.

I AM IN MY EARLY 50s and looking for a younger, honest, clean, self-supportive roommate to look for a share a house or apt, preferably downtown. Drawer B770.

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203 McGregor st. Wpg. Man.
Ph. 586-7594

LETTERS

W/M, 19, LT BROWN HAIR, 5'8", blue eyes, 135 lbs. Seeking lasting relationship. Will answer all. Write to Bennie Jackie, No. 037864, PO Box 747, Starke, Fla. 32091.

BLACK MALE PRISONER, 23, 171 lbs, 5'11", hazel eyes. Wishes to meet bisexual female upon release for sincere companionship any race, 18-30. Interests: music, movies, travelling, etc. You may write directly to me, address is: Arlanders Johnson, PO Box C, Waupun, Wisconsin, 53963. Photo is appreciated, please!

THE OFFICE
SAUNA BATH for MEN

1060 Main Street
Winnipeg
589-6133

I AM A 23-YEAR-OLD GWM, 5'2", 123 lbs, with brown hair, blue eyes, enjoying all types of music, people, outdoors, reading and tennis. Am currently in prison, with no family or friends who care. Would like to have lasting and meaningful relationship to go to when I'm released in near future. Please write: Thomas Hodges, No 035-201, PO Box 747, Starke, Fla., 32091.

W/MALE, 22, BROWN HAIR, hazel eyes, 5'9", 139 lbs, seeking a lasting relationship. Will answer all. Write to Bobby Lusk, No 059347 — PO Box 747, Starke, Fla. 32091.

BLACK MALE, 39 YEARS. Interested in corresponding with anyone out there in the free world. Have been confined in prison for the past 7 years and need desperately to find a friend or friends. Prefer someone close to my own age. Will answer all letters immediately. Carl S. Gist, No. 136-275, PO Box 5500, Chillicothe, Ohio, 45601.

LONELY HINDU PRISONER, BI-SEX, would like correspondence. I love all sports, basketball, track, weight-lifting, poetry, dancing, and people. Please write: Rajaji-Rajapur-Santos, No 152-323, PO Box 45699, Lucasville, Ohio, 45699.

GAY PRISONER, 22 yrs. Libra, 6'4", 197 lbs, brown eyes, brown hair, attractive, masculine, active. Into weights, boxing, reading, music. Write me! Terry Stryker, No 90478, Box 97, McAlester, OKLA 74501.

I AM A 24-YEAR-OLD MALE PRISONER, 5'6", 150 lbs, brown hair, green eyes, sincere and friendly, interested in others of same nature. Other interests include religion and animals. Will be up for parole hearing soon and want to correspond, possibly make some friends I can relate to when released. Write: Edgar Newcomb, No 148-924, Box 69, London, Ohio 43140, USA.

MESSAGES

DAMN! I missed the deadline! Belated Happy Birthday to a great friend. Thanks for everything. Love, Marijo and Rosemary.

DISCRIMINATION. The Canadian Lesbian and Gay Rights Coalition (CLGRC) is documenting all cases of discrimination in Canada involving homosexuals, in the areas of employment, housing, access to public services (classified ads, printers, restaurant or bar service) child custody, etc. We need your help. If you know of any such cases which have not already been covered in *The Body Politic*, please send full details to Cases of Discrimination, PO Box 2919, Stn D, Ottawa, ON K1P 5W9. Names of individuals involved may be withheld, but please include all relevant details.

2 BEAUTIFUL AND FRIENDLY BLACK Burmese cats, want to be adopted. Complete supplies included — Free to loving home. Toronto: call 960-0731.

READING

SAVE 10-35% ON ANY BOOK IN PRINT! Save up to 80% on selected titles. Write for **FREE BROCHURE.** ABC PO Box 1507/BP4, Kingston, Canada K7L 5C7.

SERVICES

HAVE I GOT A MAN FOR YOU! Write: Jef Kriss & Associates, Box 1016, Hamilton, Ontario, L8N 3R1. Specialty items and mail service with US address. Need a job? Send photo(s) and resume. Major credit cards accepted.

FREE GAY RUBBER stamp catalog. Impressions Unlimited, PO Box 3246, San Francisco, CA 94119.

PEN PAL CLUB. Chasers, Box 423, Verdun, PQ, H4G 3G1

HOUSE CLEANING, prompt, efficient, reliable, reasonable. Taylor, 921-0454. Jim, 461-3646.

STRUGGLING ARTIST, 24, I do cleaning! A clean home is a happy home. Excellent references. Drawer B771.

CORRESPOND IN PRIVATE/USE our address or phone for private or business. Not PO Box. Mail forwarding on collection strictly confidential. (416) 465-0821.

TRAVEL

KEY WEST — It's forever summer on the AMERICAN MANANA ISLAND. Call toll free 800-327-9191 ext. 499, or write Key West Business Guild, PO Box 1208-C, Key West, Florida 33040 for our new directory and map.

VISITING HOLLYWOOD? 18-23? Want sincere, masculine friend for sharing good times? Chuck Philips, 7007 Los Tilos Road LA CA 90068

WORK

PART-TIME EMPLOYMENT. EARN extra money at home! No experience necessary! Details, send self-addressed stamped envelope. Employment, Box 1016, Hamilton, Ontario L8N 3R1.

MODEL AND ACTOR, 23, attractive, good body, will pose privately for photographers and artists. Send name and phone number to Drawer B776.

OTHER

ASIAN & GAY/LESBIAN? A meeting to discuss our needs, interests, common histories and problems is to be held on Friday, March 7th at 8 pm in Room 34 of the 519 Church Street Community Centre. For more information write Box R 999 TBP.

SEVENTH DAY ADVENTIST GAYS. Male, female, for fellowship with those of like background. Toronto and surrounding area. Not church sponsored. Discretion a must! Drawer B794

SUN TANNING!!

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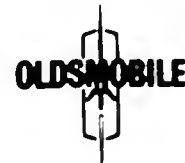
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925-1131

Get into it.

Richmond Street Health Emporium
260 Richmond Street East
Toronto, Canada (416) 363-4329

The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, co-operatively run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing a listing, or a revision of information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7. Ph: (403) 238-1031.
- **Gay Academic Union**, PO Box G-262, Stn. G, T3A 2G2.
- **Gay Information and Resources Calgary (GIRC)**, Old Y Bldg, Suites 319-321, 223 12 Ave SW, T2R 0G9. Ph: (403) 264-3911. Information and counselling, Mon-Fri, 7-10 pm. Socials, discussion groups, newspaper, gay rights action. Mailing address: PO Box 2715, Stn M, T2P 3C1.
- **Gay Youth Calgary**, PO Box 1133, Stn M, T2P 2K9. Meets Thurs, 8 pm, Rm 319, 223-12 Ave SW.
- **Lesbian Friendship**, Box 6093, Station A. Phone: (403) 278-2133, evenings.
- **Metropolitan Community Church**, Box 6945, Stn D, T2P 2G2. Ph: (403) 252-8727. Services Sundays 11:30 am at Back Lot Theatre.
- **Parents of Gays and Lesbians**, c/o GIRC, PO Box 2715, Stn M, T2P 3C1. Ph: (403) 252-8727.
- **Womyn's Collective**, c/o GIRC, Box 2715, Station M, T2P 3C1. Phone (403) 255-8437.

Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051.
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St. Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 482-4213.

Lethbridge

- **Lethbridge Gay Community Centre**, c/o GIRC, PO Box 2715, Stn M, Calgary, AB T2P 3C1.

Medicine Hat

- **Medicine Hat Gay Community Centre**, c/o GIRC, PO Box 2715, Stn M, Calgary, AB T2P 3C1.

Red Deer

- **Gay Association of Red Deer (GARD)**, Box 356, T4N 5E9.

BRITISH COLUMBIA

Nelson

- **The gay group** here can be contacted by writing: Woodland, Box 326, Nelson, V1L 5R2.

Prince George

- **The gay group** in this city can be contacted through the Prince George Crisis Centre, 1306-7th Ave. Ph: (604) 563-1214.

Vancouver

- **Coming Out (Gay Radio)**, c/o Vancouver Co-operative Radio, 337 Carrall Street, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.
- **Dignity/Vancouver**, PO Box 3016, V6B 3X5. Ph: (604) 524-1657.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Stn A, V6C 2P7. Ph: (604) 683-3832. Office: Suite 102-119 West Pender St.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs at 7:30 pm.
- **Rights of Lesbians Subcommittee, British Columbia Federation of Women**, 1730 Stephens St, V6K 3V5.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V8W 2Y2.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **Society for Political Action for Gay People (SPAG)**, Box 2631, Main PO, V6B 3W8. Ph: (604) 876-2674.

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Stn E, V8W 2M6.

- **Gay Information Line**, Ph: (604) 386-6323, 24 hrs a day.
- **Gay Men's Discussion Group**, meets every second Wed. Call Gay Information Line for time and place.
- **University of Victoria Gay Focus**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- **WAVES**, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

MANITOBA

Brandon

- **Gay Friends of Brandon**, PO Box 492, R7A 5Z4. Ph: (204) 725-4386.

Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, PO Box 3911, Stn B, R2W 5H9.
- **Project Lambda**, Inc, gay community services, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Community Centre Project**, Box 3911, Stn B, R2W 5H9.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, 730 Alexander St. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- **Fredericton Lesbians and Gays (FLAG)**, PO Box 1556, Stn. A.

Western NB

- **Aroostook Lambda**, PO Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine.

NEWFOUNDLAND

Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

St. John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Stn C, A1C 5K8.

NOVA SCOTIA

Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Gay Alliance for Equality (GAE)**, Box 3611, Halifax South Postal Stn, B3J 3K6. Ph: (902) 429-4294. Gay helpline (information, referrals and counselling) (902) 429-6969, Thurs, Fri and Sat, 7-10 pm.
- **Gays and Lesbians at Dalhousie (GLAD)**, c/o SUB (Student Union Building), Dalhousie University.
- **Sparrow of Atlantic Canada**, Gay Christians, meet every Sunday at 8 pm, at the Universalist Unitarian Church, 5500 Inglis St. Mailing address: PO Box 3611, South Stn, B3J 3K6.
- **The Sisters' Lightship**, Box 3611, Halifax South Postal Stn, Halifax, B3J 3K6.
- **The Turret Gay Community Centre**, 1588 Barrington St. Ph: (902) 423-6814.

Wolfville

- **Gays**, Box 1297, B0P 1X0.

ONTARIO

Chatham

- **Chatham Gay Unity**, 345 1/2 St Clair St, N7L 3J8. Ph: (519) 354-8978.

Collingwood

- **Gay Information Centre**, PO Box 310.

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550.
- **Guelph Gay Youth Group**, Info: (519) 836-4550. Mon, Wed & Thurs, 8-10 pm.

Hamilton

- **McMaster Homophile Association**, Box 102, McMaster University, L8S 1C0.

- **Gay Women of Hamilton** may be contacted at the address given above for the McMaster Homophile Association.

Kingston

- **Queen's Women's Centre**, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 542-5226.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener / Waterloo

- **Foundation for the Advancement of Canadian Transsexuals (FACT)**, PO Box 1497, Stn C, Kitchener N2G 4P2.
- **Gay AA**, Ph: (519) 742-6183.
- **Gay News and Views**, radio program, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo**, Box 2632, Stn B, Kitchener N2H 6N2.
- **G.R.O.W.**, Box 2782, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener N2H 6N3.
- **Kitchener-Waterloo Gay Youth**, Box 753, Stn C, Kitchener N2G 4C5.
- **Leaping Lesbians**, radio program, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Stn B, Kitchener N2H 6N3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext. 2372.

London

- **Gayline**, Ph: (519) 679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario, Ph: (519) 679-6423.

Mississauga / Brampton

- **GEM**, Box 62, Brampton, L6V 2K7.
- **Gayline West**, (416) 274-5068. Peer counselling telephone service.

Niagara Region

- **Gayline**, Ph: (416) 354-3173.
- **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.

Ottawa

- **Dignity**, Box 2102, Stn D, K1P 5W3.
- **Dykes and Fags (Carleton University Gay People)**. For more information call (613) 238-1717.
- **Etudiants gais d'Ottawa / Ottawa Gay Students**, CP 3099, Succ D, L1P 6H7. Ph: (613) 236-5771.
- **Gays of Ottawa / Gais de l'Outaouais**, Box 2919, Station D, K1P 5W9. GO Centre: 175 Lisgar Street. Gayline (613) 238-1717. Office: (613) 233-0152.
- **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull** may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-ins, Wed, 8 pm, 175 Lisgar St.
- **Integrity: Gay Anglicans and their friends**, St. George's Anglican Church, 152 Metcalfe St. Ph: (613) 235-1636. Meeting and Eucharist every second Wed (1st and 3rd Wed of month), 7:30 pm, at St. George's Church.
- **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o S.F.U.O., 85 rue Haste Street, K1N 6N5.
- **Metropolitan Community Church**, Box 868, Stn B, K1P 5T1. Ph: (613) 741-0783.
- **Dignity for Gay and Lesbian Catholics**, Box 249, Stn E, M6H 4E2. Ph: (416) 960-3997.
- **Friends and Families of Lesbians and Gays (FFLAG)**, 29 Granby St, M5B 1H8. Ph: (416) 977-1605.
- **Gay Academic Union**, c/o Clarence Barnes, Dept. of Chemical Engineering, University of Toronto, M5S 1A4.
- **Gay Alcoholics Anonymous**, answering service, Ph: (416) 964-3962.
- **Gay Alliance at York**, c/o CYSF office, 105 Central Square, York University, 4700 Keele Street, Downsview, ON M3J 1P3. Coffee-house meetings Wed 7:30-11:00 pm, Room S872 Ross Bldg., during school term. Ph: (416) 661-2244.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Appeal of Toronto**, 108 Langley Ave, M4K 1B5. Ph: (416) 463-1569, ask for Harvey.
- **Gay Community Calendar**: (416) 923-GAYS, 24 hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7-10:30 pm; Fri & Sat to 11:30 pm.
- **Gay Fathers of Toronto**, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416) 364-9799. Offers support, advice, and dinner twice a month.
- **Gay Liberation Union (GLU)**, Box 793, Stn Q, M4T 2N7.
- **Gay Youth Toronto**, 29 Granby St, Suite 301, M5B 1H8. Ph: (416) 366-5664. Meetings at the 519 Church St. Community Centre, Tues, 7:30 pm.
- **Gays at U of T**, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Fri, 7:30 pm, 33 St George St.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Harbinger Gay Men's Drop-in**, Tues 2-5 pm, Rm 216, Vanier Residence, York University. Ph: (416) 667-3632, 667-3509.
- **Hassle-Free Clinic**, 556 Church St (at Wellesley), 2nd floor. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, Box 873, Stn F, M4Y 2N9. Ph: (416) 921-4778.
- **Lesbian Mothers' Defence Fund**, Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, offices 29 Granby St, M5B 1H8, services at 175 St Clair Ave West. Supper Sundays at 6 pm, Singing at 7:10 pm, Worship at 7:30 pm. Ph: (416) 364-9799.
- **Older Lesbians and Gays**, PO Box 6248, Stn. A, M5W 1P6.
- **Osgoode Gay Caucus**, c/o Osgoode Hall Law School, 4700 Keele Street, Downsview, ON M3J 2R5. Same regular meetings as Gay Alliance at York. Ph: (416) 661-2244 or 922-7618.
- **Parents of Gays**, c/o 29 Granby St, M5B 1H8. Ph: (416) 484-4634.
- **Pink Triangle Press**, Box 639, Stn A, M5W 1G2. Ph: (416) 863-6320.
- **Right to Privacy Committee** (defence committee for The Barracks accused), meets 2nd Mon, each month, 8 pm, 519 Church St. Mail: 29 Granby St, M5B 1H8. Donations: Make payable to Ross Irwin in Trust. Mail to Symes & Irwin, Barristers & Solicitors, 31 Prince Arthur Ave. M5R 1B2.
- **TAG**, Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Lambda Business Council**, c/o 100 Wellesley St. East, Suite 104, M4Y 1H5.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, P.O. Box 873, Station A, M5W 1G3.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, P.O. Box 38, Station E, M6G 4E1. Ph: (416) 465-6822.
- **Women's Archives**, P.O. Box 928, Station Q, M4T 2P1.
- **York Rainbow Society of the Deaf**, c/o MCC, 29 Granby St, M5B 1H8.

Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7, 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30 pm.

Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

Toronto

- **Association of Gay Electors (AGE)**, 29 Granby St, M5B 1H8.
- **Association of Gays in the Media (AGM)**, 29 Granby St, M5B 1H8.
- **Association of Gay Social Services Workers**, Box 182, Stn O, M4A 2N3.
- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'Nai Kehillab of Toronto for Gay Jews**, c/o Blankstein Design Inc., 200 Adelaide St. West, M5H 1W7. Ph: (416) 977-0052, 9am-5pm.

Windsor

- **Windsor Gay Unity**, Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519) 252-0979. Gayline is answered by a woman Tuesdays 7 to 10 pm.

QUEBEC

Hull

- **Association Gai de l'Ouest Québécois (AGOQ)**, CP 1215, Succ B, J8X 3X7. Ph: (819) 778-1737.

Lennoxville

- **Gay Students' Alliance (GSA)**, PO Box 631, Bishop's University/Champlain Regional College, J1M 1Z7. Ph: (819) 563-2230.

Montreal

- **Androgyny Bookstore**, 1217 rue Crescent, H3G 2B1. Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.

- Association des Bons Gens Sourds, CP 754, Succ R, H2S 3M4.
- Association pour les droits de la communauté gale du Québec, (ADGQ), CP 36, Succ C, H2L 4J7. 1264 St Timothée. Ph: (514)843-8671.
- Centrelle, 5149, ave du Parc, H2V 4G3. Ph: (514) 271-6863.
- Comité de soutien aux accusés du Truux, c/o 1217 rue Crescent, H3G 2B1.
- Contact-nous, gay VD service, information and referral. Ph: (514) 842-5807.
- Coop Femmes, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514)843-8998.
- Dignity/Montreal, Newman Centre, 3484 rue Peel, Ph: (514)392-6741.
- Eglise Communautaire de Montréal, Montreal Community Church, CP 610, Succ NDG, H4A 3R1. Ph: (514)845-4471.
- Eglise du Disciple Ben-Alme, 4376 De La Roche. Ph: (514)279-5381.
- Fédération canadienne des transsexuels, 16 rue Viau, Vaudreuil, J7V 1A7.
- Fraternité-Halte, 5340, Boul-St-Laurent, H2T 1S1. Ph: (514)271-0661.
- Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3658 rue Sainte-Famille, H2X 2L5. Ph: (514)843-7885, 843-5255. Mon, Wed & Fri evenings.
- Gay Info, CP 610, Succ NDG, H4A 3R1. Ph: (514) 486-4404, Thurs and Fri, 7-11 pm.
- Gayline: (514)931-8668 or 931-5330. Seven days a week, 7-11 pm.
- Gay McGill, University Centre, Rm. 408, 3480 rue McTavish, H3A 1X9. Meets Thurs. 7:30 am.
- Gay Social Services Project, 5 rue Werendale Park, H3Z 1Y5. Ph: (514)937-9581.
- Gay Youth Group, open to gay males 14-22, meets Saturdays 2-4 pm, call Gayline for info.
- Integrity: Gay Anglicans and Friends, c/o 305 avenue Willibrord, Verdun, H4G 2T7. Ph: (514) 766-9623.
- Lesbian and Gay Friends of Concordia, 1455 ouest, boul de Maisonneuve. Ph: (514) 937-0200, or 879-4500 from 9 am to 5 pm. Meetings Thurs 4-6 pm.
- NACHES: Gay Jewish Discussion Group. CP 298, Succ H, H3G 2K8. Ph: (514)488-0849.
- Older Gays Group, meets 1st and 3rd Wed each month, at 5 Werendale Park. Ph: (514) 937-9581, ext. 238, for info.
- Parents of Gays, c/o CP 610, Succ NDG, H4A 3R1. Ph: (514)486-4404.
- Productions 88, 1406 rue de la Visitation No 3, H2L 3B8.
- Transvestites à Montréal, social support for transvestites, CP 153, Succ Victoria, H3Z 2V5. Ph: (514)486-4404 (Thurs and Fri only).
- Women's Homophile Association of Montréal, c/o Susan Shea, 1967 rue Eric, H2K 2M5.
- Women's Information and Referral Centre, 3585 rue St Urbain, H2X 2N6. Open Mon-Fri, 9 am-5 pm; Tues, 5 pm-9 pm. Ph: (514)842-4781.

Quebec

- Centre Homophile d'Aide et de Libération (CHAL), CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418)525-4997.
- Groupe gai de l'Université Laval, CP 2500, Pavillon Lemieux, Cité Universitaire, G1K 7P4. Ph: (418)656-5800.
- Paroisse Saint-Robert (Eglise catholique eucharistique), 310, rue de la Couronne G1K 6E4.

SASKATCHEWAN

Carrot River

- Carrot River Gays, c/o 18-303 Queen St, Saskatoon, S7K 0M1. For Melfort-Tisdale area.

Kindersley

- West Central Gays (Kindersley-Eston-Rosetown), c/o Drawer 1, P O Box 7508, Saskatoon.

Moose Jaw

- Moose Jaw Gay Community Centre, c/o P O Box 1778, S6H 7K8.

Prince Albert

- Prince Albert Gay Community Centre, P O Box 1893, S6V 6J9.

Regina

- Atropos Fellowship Society/Odyssey Club, 2242 Smith St.
- Gay Regina, a political action group, c/o 2242 Smith St, PO Box 3414. Ph: (306) 522-7343. For info concerning social functions, contact Regina Gay Community Centre.
- Regina Gay Community Centre, 2242 Smith St. Ph: (306) 522-7343. Counselling and information Tues and Sat, 6:30 to 9:00 pm.

Saskatoon

- Gay Academic Union, P O Box 419, Sub-PO 6, S7N 0W0.
- Gay Community Centre, P O Box 1662, S7K 3R8. 245-3rd Ave South. Ph: (306)652-0972.
- Grapevine, a group of Christian and Jewish gays. Ph: (306) 343-5963.

- Lesbian Caucus, Saskatoon Women's Liberation, P O Box 4021, S7K 3T1.
- Stubble Jumper Press, 21-303 Queen St, S7K 0M1.
- Subcommittee on Gay Rights, c/o Saskatchewan Association on Human Rights, 311-20th St W, S7M 0X1

PROVINCIAL

- Alberta Lesbian and Gay Rights Association (ALGRA), P O Box 1852, Edmonton, AB T5J 2P2.
- Coalition for Gay Rights in Ontario (CGRO), P O Box 822, Stn A, Toronto, ON M5W 1G3. Ph: (416) 977-1605.
- Manitoba Gay Coalition, P O Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- Ontario Gay Teachers' Caucus, PO Box 543, Stn F, Toronto, ON M4Y 2L8.
- Saskatchewan Gay Coalition, P O Box 7508, Saskatoon, SK.

NATIONAL/BINATIONAL

- Alberta Regional Office, CLGRC/CCDLG, P O Box 1852, Edmonton, AB T5J 2P2.
- Binational Gay Youth Coalition, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.
- Canadian Gay Archives, P O Box 639, Station A, Toronto, ON M5W 1G2.
- Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG), CP 2919, Succ D, Ottawa, ON K1P 5W9. Ph: (613)233-0152.
- Coalition binationale pour la jeunesse gale, Siège social québécois: CP 753, Succ H, Montréal, PQ H3G 2M7.

- Committee to Defend John Damien, P O Box 608, Station K, Toronto, ON M4P 2H1.
- Dignity/Canada/Dignité, PO Box 1912, Winnipeg, MB R3C 3R2. Ph: (204) 772-4322.
- Foundation for the Advancement of Canadian Transsexuals (FACT), PO Box 891, Stn F, Toronto, ON M4Y 2N9. Ph: (416) 925-1731. Office hours Mon to Sat, 9 am to 5 pm. Or call (416) 535-8819 24 hrs a day.
- Grass Roots Organizing Workshop/Atelier de l'organisation à la base, P O Box 3099, Stn D, Ottawa, ON K1N 6H7.
- Interest Group on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.
- International Gay Association, Secretariat: c/o CHLR, P O Box 931, Dublin 4, Ireland.
- The John Damien Foundation, P O Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.
- Libertarian Committee on Gay Rights, an arm of Libertarian Party of Canada, P O Box 190, Adelaide Stn, Toronto, ON M5C 2J1.
- New Democratic Party Gay Caucus, PO Box 792, Station F, Toronto, ON M4Y 2N7.
- Prairie Regional Office, CLGRC/CCDLG, P O Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2.
- Regroupement national des lesbiennes et gais du Québec, CP 1104, succ Place d'Armes, Montréal, PQ H2Y 3J6.

PUBLICATIONS

- After Stonewall, P O Box 7763, Saskatoon, SK
- The Body Politic, P O Box 7289, Stn A, Toronto, ON M5W 1X9.
- Boonies, A Voice for Rural Gays, R R 1, Paradise, NS B0S 1R0.

- Gay Horizons, PO Box 2715, Stn M, Calgary, AB T2P 3C1. Ph: (403) 264-3911. Office at Suites 319-321, 223-12 Ave SW, Calgary, AB T2R 0G9.
- Gay Saskatchewan, P O Box 7508, Saskatoon.
- Sparrow of Atlantic Canada, Atlantic Christian Newsletter, PO Box 3611, South Stn, Halifax, NS B3J 3K6.
- GO Info, Gays of Ottawa/Gais de l'Outaouais PO Box 2919, Stn D, Ottawa, ON K1P 5W9.
- Have You Heard?, PO Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- Le Berdache, CP 36, Succ C, Montréal, PQ H2L 4J7.
- Lesbians/Lesbiennes, PO Box 2531, Station B, Kitchener, Ont.
- Metro Community News, 29 Granby St, Toronto, ON M5B 1H8.
- OUT, P O Box 2741, Station B, Kitchener, ON K2H 6N3.
- Out and About, P O Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2

IS YOUR ENTRY CORRECT?

Keeping The Community Page up-to-date depends on you. If the information presented here about groups in your area is not accurate please let us know. Send corrections, changes and new listings to: The Body Politic Community Page, Box 7289, Station A, Toronto, Ontario M5W 1X9.

The Body Politic is looking for articles about gay groups across Canada to run each month on its Community Page. If you'd like to tell people all across North America about your group, send us a story about it (maximum length, 1000 words) along with some photos.

Toronto's Gay Liberation Union offers courses

Self-defence and self-assurance

Gay men often feel victimized in today's society. They are on the receiving end of verbal and sometimes physical attacks. Now, thanks to the Gay Liberation Union, Toronto area gays have a chance to do something about it. It is a matter of being assertive, according to Susan Cockerton, the instructor of Toronto's only gay men's self-defence course. Physical assertiveness allows gay men to defend themselves and get rid of any inhibitions about being physical in the process.

The general feeling radiating from the students of the course is one of self-confidence. Many of them had been taught that violence is wrong or that one does not fight "dirty." Now, they are learning to fight back.

The self-defence which Susan teaches is based on karate. Judo, Jujitsu and Aikido techniques are also represented. As the unarmed arts are merely combinations of hand blows, foot blows, locks, chokes, or throws, the ingredients are the same for all unarmed self-defence.

The most important thing about self-defence is attitude, not physical skills, or abilities. Handicapped people, out-of-shape people and weak people can learn to defend themselves against attack. The

idea of having the perfectly toned body before enrolling in such a course is the wrong one.

Self-defence classes are not fitness training sessions. Because classes are held only once a week there is not time to incorporate fitness training into the course. Before each class there are warm-up exercises to get everyone physically limber. The class itself involves practicing the basics of self-defence — kicks, hand blows, and simulations of various attack situations.

It is important to know and understand the politics of queerbashing, know why it happens and know the kinds of attacks that are directed at gay men. A class discussion is held each night of the eight-week course to deal with such issues, and students are encouraged to tell of personal incidents and discuss the rights and wrongs of self-defence techniques. What is right for one person may not be the answer for someone else. Gay self-defence is still evolving and many such incidents have to be discussed before a great number of options can be presented.

Gay men, like women, have often been conditioned to be nonviolent; they have been accustomed to staying out of fights, backing away, with the general

feeling that it is not right. It is only with practice that the inhibition of using physical force is overcome. In the classes the students yell and kick; assistant instructors and other students encourage those who are having a difficult time. There is also some teacher-training so that gay men themselves will later be able to lead classes.

Some people say that it is self-trust one needs rather than a self-defence course. Sometimes we need to go through a process of changing ourselves and the self-defence course helps. One can feel a change, not in personality, but in attitude about assertiveness and about using some physical form of defence. The course is not just the one night each week that students spend in class. It is during the week when everyone goes home and thinks about what they are learning and discusses it with lovers, friends, and family that changes in attitude tend to happen. The next week there are usually a number of questions that are generated this way.

A great deal of emphasis is placed on group attacks as most gay men seem to fear this type of attack most. Certainly, it is more frightening than a one-on-one situation. From the course one learns that in some ways this type of attack is easier to handle because it is a situation involving cowards and a bullying mentality. Also, if one is completely aware of his situation, such attacks often do not occur.

Some say a little training can be a misleading thing because it might make people overconfident. This too has been discussed. In general people feel very up after leaving the second or third class. They want to meet four or five bullies in the parking lot. The feeling lingers for a couple of days and then there is a realization that they really do not want that experience. Most people are sensitive as to what their skills are.

The Gay Liberation Union has sponsored two such courses and is now into its third. They also gather descriptions of attack situations to build a repertoire of the kinds of attacks gay men experience. If you would like further information about the self-defence courses or would like to describe an attack situation, contact them at: Box 673, Station Q, Toronto, Ontario M4T 2N5.

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Power trip or fun and games: Lesbian S&M, Part 2

"We are your worst fear. And your best fantasy." It's a favourite, old lesbian pride slogan — with just the right flavour of defiance. But these days, discussions of S&M bring it most often to mind. And discussions of S&M are everywhere. Like Mariana Valverde's "Feminism meets fist-fucking," which appeared in this space last month, most treatments of S&M have tackled the subject academically — from a safe distance. And so Peg McCuaig decided to throw caution to the wind.

I am into sm. If everyone could look at her relationship, she would realize that she is too in her own small ways, and that it doesn't necessarily have to be a power trip. For me, sm's a game. It's acting. It's all of us being actors. If we could just play-act... I'm into sm because I do play-act.

Maybe, to womyn who are involved in heavy sm, I'm going to sound as though I'm not into sm at all. To womyn who are not into doing what I'm into doing, this is sm. I have a friend who is into sm, and she laughed when I told her that I had finally got into it. I told her some of the things that I do in bed which, by some womyn's standards, are really far out. She just turned to me and laughed, "you're nowhere near it." To begin with, then, sm is really what each of us perceives it to be. I think that what I'm into, whether or not it's classed as sm, is something that I hope all womyn get into.

Lesbians play all kinds of games. An example... there's this game called "Fleeing Virgin." One woman is *it* and tries to catch the other — the fleeing virgin. It starts out like a regular game of tag, but it quickly gets to the point where

the fleeing virgin really doesn't want to get caught. She begins running in earnest — trying to get away. Or if you're the one doing the chasing, then of course, you try all the harder to catch the fleeing virgin who is trying to escape while you chase the fleeing virgin who.... It can be a fun game. Another fun game is "pick-up." One woman goes for a walk while the other drives along beside and bingo! Pick-up. What will it be this time — trucker, taxi, chauffeur?

Another game that's fun to play is "bondage." I enjoy tying womyn up. I have never tied up an unwilling woman, nor have I ever left a rope mark. (References supplied on request.) There's always lots of fun in this game, but it's important to have the passive partner tied very tautly. When I play the game, she doesn't remain too passive, and there's always the danger of throwing out a hip.

I can remember the first time that I fist-fucked. I was having a marvellous romp in bed with the woman I was with. I had one finger inside her and then I had two fingers in and then I had three fingers in and then...she...so I put four fingers in and then...look, ma, no hands! Seventeen minutes later (I have a digital clock) I slowly broke the suction and carefully removed my hand. I would never think of making my hand into a fist and trying to put it into a woman. That would really hurt. However, if the woman was into it, would I do it? Hmmmm. Yes, I guess so.

When I make sm love, I'm not woman-hating. I'm woman-loving. I'm in love with womyn. I enjoy the feel of

them, the smell of them, the taste of them. I love them physically, I love them mentally. I don't play sm love out of hate. I do it out of love.

I've just started to use a natural sponge with my period and I was a little freaked out by it all. I wasn't really turned off by it, but I was semi-turned off. Who am I kidding — *yech* was my reaction. I dampened the sponge and shoved it in. And only after it was in did I realize that what goes in must come out. Which meant that I was going to have to actually have blood and juice all over me. Well, the time came to rinse the sponge and it wasn't all that bad. It actually turned into a sensual experience. Why, I might even turn menstrual sponges into a fetish. Instead of a coloured hanky in the back pocket, I could look for the woman carrying her spare sponge there. I could combine two fetishes in one, fist-fucking a woman on her period, letting my fingers gently caress her insides, feeling her essence with my finger tips. I can make love to her insides just as gently as I can the outside of her body. I don't lose all sense of feeling when my hand is inserted. It still tingles.

There's no power trip when I fist-fuck a woman. There was a time when I

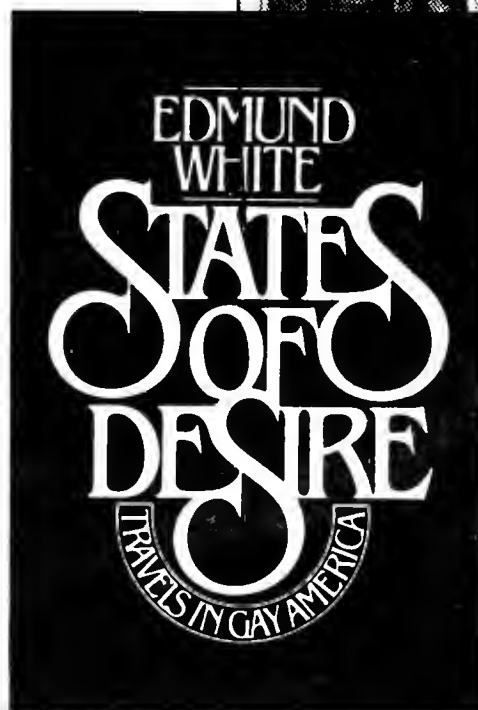
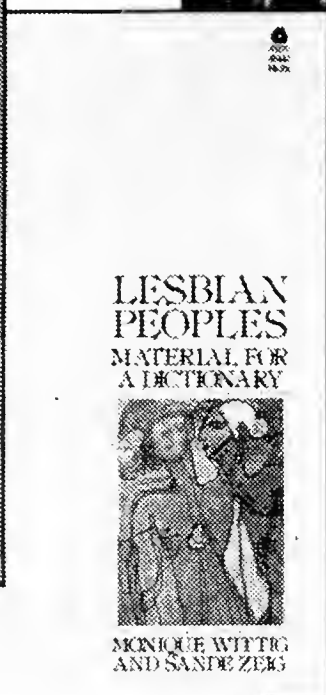
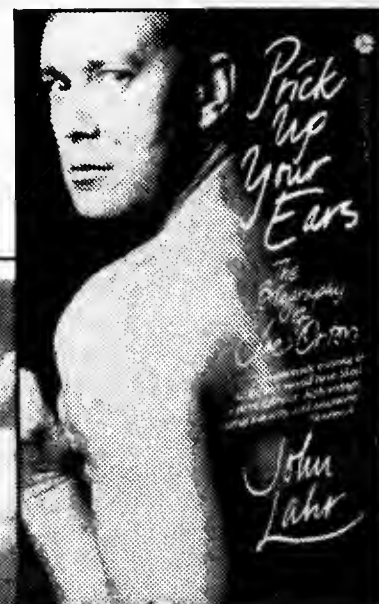
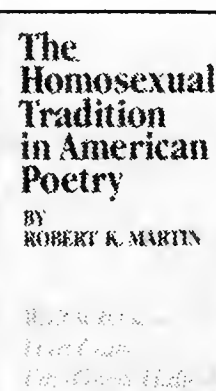
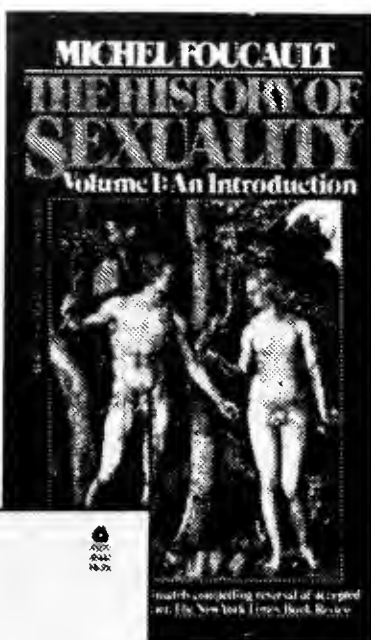
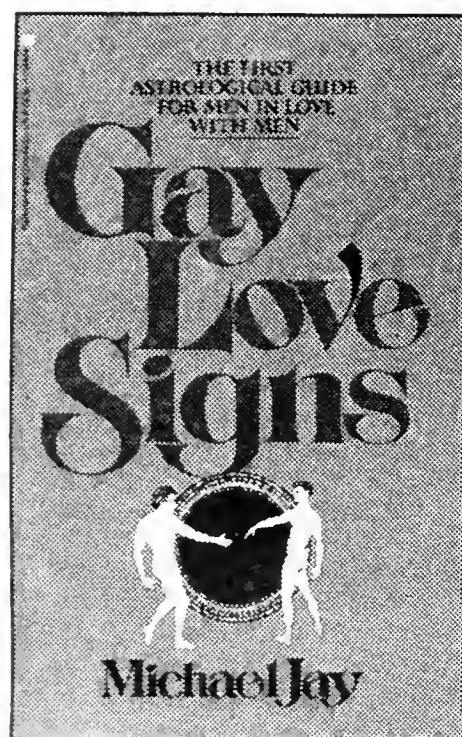
thought that ff was a power trip, and when the woman I was with came, and came, and cried out my name and begged me to hold her, I held back. Her emotional pain will haunt me for a long time. I didn't know then that sm is a game and when you're done playing with the body, you caress the soul. Lying side by side afterwards is just as much a part of sm as the pain. I've learned a lesson I hope never to repeat.

I don't make any apologies for being what I am. I don't think that it's all that bad. I would like to share that space with others who have never tried it. And there are times that I would like to share the space with others who *have*. It's at those times that the hankies would come in handy... the times that I want to play. It's as simple as when we were kids and we wanted to play. Before we started playing, we decided on what game we wanted to play. So this is a way of finding out; yes, we want to play, and now everyone is saying which game she wants.

In "Feminism meets fist-fucking" in *TBP* last issue, Mariana Valverde said that her sexuality is blue, right side. There are different shades of blue: for anal sex, for oral sex and for light sm. She didn't say which shade she preferred, but I'm into all of them, left side. Maybe sometime, we could get together and share some spaces. □

drawing: Joy of Lesbian Sex

Great Gay Books from Glad Day



Gay Love Signs by Michael Jay. Offers revealing glimpses of each astrological sign's personality in life and love, and the interaction of each sign with every other sign in a remarkably accurate exposition of the distinctive traits of each potential gay relationship. Includes sections on friends and lovers, bars and stars, fantasy favourites and places to play. Paperback (\$7.95 + .35) \$8.30

Lesbian Peoples: Material for a Dictionary by Monique Wittig and Sande Zeig. A resource book in dictionary form dealing with lesbian identity and culture. "A more voluptuous book than Lesbian Peoples could not be found," says Lorna Weir in *The Body Politic*. Paperback (\$5.95 + .35) \$6.30

The History of Sexuality Volume 1 by Michel Foucault. The introduction to a projected six-volume work which challenges the standard interpretation of modern sexual history. Paperback (\$3.25 + .35) \$3.60

States of Desire: Travels in Gay America by Edmund White. A poetic look at contemporary gay life across the United States. This book is not only delightful, thoughtful and funny, but a milestone in gay publishing. Hardcover (\$15.50 + .50) \$16.00

The Homosexual Tradition in American Poetry by Robert Martin. From an in-depth exploration of the "adhesive love" found in the lines of Walt Whitman to a survey of contemporary poets such as Allen Ginsberg and

Robert Duncan, the author presents a scholarly view which traces the liberation of the literary consciousness of homosexuality. Includes sections on Bayard Taylor, Fitz-Greene Halleck, George Santayana and Hart Crane. Paperback (\$9.75 + .35) \$10.10

A Woman's Touch: An Anthology of Lesbian Eroticism and Sensuality for Women Only, edited by Cedar and Nelly. A book which attempts to speak to as broad a range of sexual fantasies and experiences as possible. Includes fourteen short stories and an essay entitled "S&M and Feminism." Paperback (\$5.70 + .35) \$6.05

Prick Up Your Ears by John Lahr. Now available in paper, the widely-praised biography of British playwright Joe Orton, famous for *Entertaining Mr Sloane* and *What the Butler Saw*. Using a style which is often inspired and always disturbing, Lahr chronicles Orton's working-class childhood, his stage-struck adolescence, nocturnal wanderings in London's sexual underworld, his brief success and his violent death. Paperback (\$3.50 + .35) \$3.85

Glad Day Bargains! We are now able to offer hardcover copies of *Homosexualities* by Alan Bell, PhD, and Martin Weinberg, PhD, for the low price of \$5.95 (plus 50¢ postage).

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